

5458

**A Copie**  
**of the**  
**reason betwene**  
**the Olde lea-**  
**uppage & the**  
**Newe.**



**Translated into**  
**English by**  
**William Caxton**

**Thomas**  
**Stuart**

*this cost righte*

Of the sacramentes.	Of fastynge.
Of penaunce.	Of the difference of
Of confession.	dayes.
Of satisfaccyon.	Of prayer.
Of fre will.	Of vowes.
Of fayth and woꝝkes	Of counsels.
Of merites.	Of matrimony.
Of synne.	Of byshops.
Of the woꝝshippynge	Of ceremonies.
of sayntes.	Of mans traditions.
Of the supper of the	Of counsels & lawes
Loꝝde.	made by a multitude.
Of the choyse of mea-	of byshops gathe-
tes.	red together.

## ¶ To the reader.

Some ther be that do desye  
 All that is newe, and euer do crye  
 The olde is better, awaye with the newe  
 Because it is false, and the olde is true:  
 Let them this booke reade and beholde  
 ffor it preferreth the learnyng most olde.





**Urbanus** Regius to a certayne  
frende of his, wyltheth **CHRIST** our  
kyghteousnesse.



Whan our saue our in the fyrst  
of Marke had caste out of a  
man an vncleane sprete, the  
Jewes were astonnyed, say-  
enge: What new learnynge  
is this: It was thought new  
to thos: wretches for lacke of knowlege of  
scripture: whiche of al thynges was oldest,  
that is to saye, the Gospell, the which was  
longe tofore promysed by the prophetes in  
the scripture of y<sup>e</sup> sone of God Iesu Christ.  
The same thyng was sayd to Paul, whan  
he preached Christ at Athene: they toke him  
e led hym to Marcis strete, sayenge: Maye  
we not knowe what new learnynge this is,  
that ye teach: for ye bypunge in to our eares  
new thynges. Was the teachynge of the A-  
postles (I praye you) strayght waye newe,  
because it was thought newe to the proude  
Getyles, swellynge and bounde with theyr  
carnall and fleshy wysedome: Euen such a  
lyke thynges in these later dayes, do they al  
suffer: which teach purely the Gospel of the

your fauour and glory of God. Which  
is not abuse þ word of euerlastynge truth  
for auantage: but as it were of spncereneſſe  
but as it were of god, so speak we by Chriſt  
in the ſpyght of God. This is the new doc-  
trine (ſaye our aduerſaries) lately deuysed &  
ſornyſhed in the shoppes or workehouses of  
heretikes. Let vs abyde ſtyl in our old ſayth  
Let the holynesſe of our fathers, the autho-  
rite of the councels, the consent of the longe  
tyme & so many ages, hold vs in the wayes  
of our fathers. Let the heretikes go & shake  
theyr eares, w theyr new learnynge, which  
ſpronge and roſe vp of late. Thoſe thynges  
which we teache came not all from Chriſte  
and the Apostles by wyptynge, neuerthe-  
leſſe they came by a ſaythfull reuelacyon, &  
ſhewynge vnto vs. To whom I wyll an-  
ſwere none otherwyſe then Chriſte anſwe-  
red þ Saduces: Ye erre (ſayeth he) and are  
ignozaunt in the ſcripture. And wolde to  
God that I myght purchace and obtayne ſo  
much ryght of this bzaynleſſe kynde of men  
as one heythen man ſheweth to another:  
that is, yf they wolde fyrſt heare the cauſe  
or matter, and then afterwarde (yf it pleaſe  
them) condemne hym that is accused. Now  
they condemne innocentes without ony

hearynge of theyr cause. And they crye  
 vpon vs (which defende the worde of God)  
 nothyng but galowes, ropes, and fyre, not  
 wytesafyng vs the leest corner of the ca-  
 tholyke church. In so much that I woder of  
 what sprete they be. For that gentle and  
 pleasaunt sprete of Christ, the which fedeth  
 the mysticall body, seeketh for the health and  
 not for the destruccyon of them that erre.  
 Charite the frute of the holy goost (as the  
 Apostle sayeth) doth thynke none euell, but  
 is glad and reioyceth with the trueth, bele-  
 ueth all thynges, trusteth all thynges. Su-  
 rely they that set asyde the blynde iudge-  
 ment of the affeccyon, and loke earnestly  
 vpon the matter, iudge otherwys of vs.  
 For the olde aunycnt fathers dyd neuer  
 knowe or heare tell of the moost parte of  
 those thynges, whiche our condemners do  
 teache: then ye maye be sure that theyr lear-  
 nyng ought not to be rekened for olde lear-  
 nyng and Apostolicall. Farthermoze not  
 euery thyng that the olde fathers wrote  
 sauoureth of the sincerenesse and purenesse  
 of the sprete of the Apostles. Certayne thyn-  
 ges which were deuyfed within these foure  
 hundreth yeaeres, yee rather euen of late,  
 haue bene recraued by and by of them, as

soone as they were made. And this namely  
 is theyr learnynge so olde & they desyre for  
 this, that the Gospel almost shulde cast a-  
 waye, and counted as a new teachynge and  
 learnynge. Therfore I wolde that they shuld  
 knowe and vnderstande that we do teache  
 and preache the olde and the true heauenly  
 doctrine of the sprete: that is the gospell of  
 God, i. Tim. iii. the greate mystery of holy-  
 nesse and godlynes, that God was declared  
 in the fleshe, was iustified in sprete, sene of  
 the angels, preached to the Gentyles, that  
 confidence was geuen to hym in the worlde,  
 & was receaued in to glory. What say you,  
 be these newes: God dyd predestinate vs &  
 he myght chose & purchasse vs to be his son-  
 nes, by Christ Iesus in his owne selfe, ac-  
 cordinge to the pleasure of his wyl, that the  
 glory of the grace of God myght be pray-  
 sed, wherby he made vs welbeloued, thow  
 his welbeloued, by whom we haue redemcy  
 on thow his bloude, for geuennesse of syn-  
 nes, accordinge to the ryches of his grace:  
 This was the fathers counsell vpon vs, be-  
 fore & begynnyng of & worlde, that he shuld  
 saue vs, and cal vs with an holy vocacyon,  
 not according to our workes, but according  
 to his purpose & grace, which is geuen vnto

to vs thorow Iesus Christ before the eter-  
lastyng tymes, but it is opened & declared  
now, by þe appearng of our saueour Christ  
which put death awaye, hath brought forth  
lyght, and immortalyte thorow the gospel.  
The which thyng seynge that it was pro-  
myssed so longe ago by the prophetes, at the  
commaundement of the holy goost, & nowe  
publyshed thorow all the coastes of the  
worlde, howe darre they for shame call it  
the new learnyng: Leasse you wycked men  
and staunche your blasphemyes, geue glory  
and prayse with vs vnto God: & embrace and  
loue (as ye ought to do) the mysterie of the  
trueth with deuoute myndes, lest ye be in-  
durate and made hard harted of God, with  
the reprobate and castawayes: the which be-  
leue not the truth, but alowe vnyghteous-  
nesse. The are is layed at the roote of the  
trees. Wherfore I doyng the offyce of a  
Christen brother, haue made a comparyson  
betwene the new learnyng and the olde,  
where by deare brother thou mayest easely  
knowe whether we are called worthely or  
vnworthely the preachers of new learnyng.  
For so dyd they call vs of late, scornynge  
and of a cōtempte mynde, and ye despyred of  
A.iiii.

me to know what I thought best to answer  
to these braynles and madde fellowes. The  
whiche thyng seynge that it can not be ex-  
pressed in an epistell, I thought it beste to  
bestow a few houre in this matter, in these  
dayes called fastyngam, in latyn Carnis  
priutium, which hath þ name of the takynge  
awaye of fleshe. In the whiche dayes after  
the maner of the Gentyles & heythen mē,  
they vse vnicomly playes and games. Take  
in good worth the labour of your frende.  
fare wel, and pray to God for me a synner

**¶ Of sacramentes. The new learnynge.**

It is ynough and sufficient to receaue þ  
sacramentes effectually and with frute to  
haue no stoppe nor let of deadly synne: And  
ther is not requyred in a man a good moti-  
on, within hym which receaueth thē, where  
by of a congruence or of worthynes he may  
deserue grace: for the sacramentes brynge  
grace with them of the worke þ is wrought  
by them, or by the worke it selfe: that is to  
saye because þ worke is shewed & ministred  
as a sygne or sacrament. This sayeth the  
mayster of sentence, in the .iiii. boke in the  
first distinction. By the doctours.

**¶ The olde learnynge.**

The gospel witneseth þ we be saued not by an holy sygne, but thozow fayth. Gene. xv. Abraham gaue credence & beleued God and that was rekened to hym for ryghteousnesse. Rom. iiii. Rom. x. Yf a man beleue fro the harte he shalbe made ryghteous. He sayeth not: that with the body an holy sygne is taken vnto ryghteousnesse. Also Abacuc. ii. and Roma. the fyrst. The iuste shall lyue by his fayth. He sayeth not: he shal lyue by the sacramentes. It foloweth therfore after the olde learnynge, that fayth is necessary to be had in hym that receaueth the sacramentes with frute.

**¶ Of penaunce, The new learnynge.**

A mans wyll onely naturall (doynge & lyeth in hym) maye dispose it selfe to the receaupnge of grace, by an acte confirmable vnto ryght reason, & which is morally good. Also a mans wyll in puttynge awaye a stop or let, that is, the purpose of deadly synne, of a good motion drawen out of freewyll, may deserue the fyrst grace of a congruence. In the seconde boke of þ master of sentence þ xxv. distinction. What meaneth this lear-



nyng els, but that (as Delagius sayeth) the  
begynnyng of our iustificatiō cometh of our  
selues, and the ende of makynge perfect com-  
meth of God: Then myght a man by hys  
owne strength begynne penaunce, which they  
call contriciō: as though þe begynnyng of it  
were in vs. Thys learnyng maketh ypocry-  
tes, & maynteyneth þe pryde of the olde mā.

### ¶ The olde learnynge.

In the tenth chap. of zachary it is wyrttē:  
I wyll conuerte them because I wyll haue  
mercy vpon them Trenoū. v. Conuerte vs  
Lozue to the, and we shalbe conuerted. Ihon  
xv. Without me ye can do nothyng. Philip-  
pens. ii. God worketh the wyll. ii. Corinth. þ.  
iii. Chapter. Every good thought is of God.  
Roma. xi. Yf it be of workes, then is it not of  
grace. ii. Timothe the. iii. Chapt. Yf God at  
ony tyme wyll geue them repentauce. &c.  
Therfore after þe olde learnyng repentauce  
is the gyfte of God, the which grace that iu-  
stifyeth, worketh, and not the power which  
draweth oute frewyll. Before þe tyme that a  
man haue grace, nother his thought nor his  
wyll is good: nother hath he ony good work,  
but al is syn: for as þe tre is, such is his frute.  
The persone is a synner, & also fleshe: then,



what other thyng can it sauour, wylt, and  
worke but fleshly thynges. Thys doctryne  
maketh men lowly, and beateth downe the  
pyrde and arrogancye of the olde Adam.

¶ Of confession. The newe learnynge.

Who so euer cometh to the yeares of dis-  
crecyon, at the least once in the yeare, he is  
bounde to confesse all his synnes, both open  
and secrete: wpyth all theyr circumstaunces  
to his curate, or els he is not a Chrysten mā.  
And the bishop hath authoryte, to reserue, &  
kepe onely to hym self þ foryeueneſſe of cer-  
tayne synnes, by the reason of theyr greate  
enormyte, þ which a simple prest can not as-  
soyle, but in the poynt of death, so do þ new  
fellowes saye. As in the canon lawe. Cap.  
Omnis utriusq; sexus. &c. and the Mayster  
of sentence aboute the. xviij. distinction.

¶ The olde learnynge.

In the. xxxi. Psalme: I haue sayde I wylt  
cōfesse agaynst me myne vnrpyghteousnesse  
to þ Lord, & thou haste foryeuen me þ vngod-  
lynnesse of my synne. Beholde, þ Prophete  
doth cōfesse hym to þ Lord: & he getteth for-  
yeueneſſe of al his synnes. Luc. xviij. þ publy-  
can sayeth: be mercyful to me a synner, & he  
goeth home iustified into his house. Where  
is here ony rehearſyng, of circumstaunces, & of

bydde synnes, in the prestes eare: Luce. vii.  
 the synfull woman speaketh nothyng, but  
 wepeth and falleth lowly downe at the fete  
 of Iesus, and she had by & by forgeuenesse  
 of hir synnes, & herd sayd vnto her: Departe  
 in peace. Mathew the. iii. Ierusalem and all  
 Jewry and all the contry nexte to the flode  
 Iordane, goeth forth to Ihon, and they con-  
 fesse theyr synnes: namely in a general con-  
 fession. For they graunted themselves to  
 be synners: in as muche as they aured bap-  
 tyme, a sygne of repentaunce, yet for al that  
 ye heare of no rehearsall of synnes. We  
 reade in the actes that y same thyng was  
 done at Ephesus at the preachynge of the  
 Apostle: yet for all that we se in no place  
 these wordes, a peculiar or proper preste, al  
 byd synnes, all circumstaunces, and such o-  
 ther. In the fyrst of Ihon the. i. chapter we  
 haue a confession which is of goddes lawe,  
 by the which we confesse oure fautes lowly  
 to God the knower of mens hartes: and he  
 is faythful & ryghteous to forgeue vs them.  
 For he geueth grace to lowly persones, and  
 respyseth proude men. i. Pet. v. Where as  
 true penaunce is, truly there is also cofessio,  
 as the true frute of penaunce. We do not vt-  
 terly forsake auricular or eare cofessio, but

the addicions of mans tradycions are parte  
and sondered fro wholsom doctryne, as chaf  
is from y corne. It is an wholsom doctryne  
and accorpyng to goddes lawe, to requyre  
the lawe of the mouthe of a preste, and to  
learne of the bysshop the waye of the Lorde.  
Malachi.ii. Agge.ii. .i. Timot.iii. Titu.i.  
Therefore I wolde not that the order of the  
church shuld be broken, which is. i. Corin. xii  
where the Apostle after that he had made  
mencion of the mystical body, sheweth that  
Christ set in y church oz congregacion, fyrst  
Apostels, the Prophetes oz preachers thys  
ly teachers. Why shulde teachers be in the  
churche: Namely for thys entent, that they  
hauyng the fashon and forme of wholsome  
wordes shuld teache the churche those thyng  
ges which be necessary for mans saluacion;  
and resiste wth the swearde of the spryte,  
the enemyes of the fayth & all vngodlynesse  
and that they myght preache y worde bothe  
openly and preuely, that they be feruent in  
season and out of season, that they rebuke,  
reproue, and exorte with all gentelnesse and  
learnynge. ii. Timoth. iiiii. Let them knowe y  
face and countenaunce of theyr flocke, and to  
be shorte, let the be full of those wertes, the  
which god requireth. Ezechiel. xxxiii. of the

boochme or ouerseers of þ house of Israell.  
Yf we perceaue not and be ignoraunt in ony  
thyng that pertayneth vnto a chryste mans  
lyuynge, and it is not playnely taught in þ  
open sermon, we must go to the curate, to  
heare of hys mouth the iudgementes and  
testimonyes of the Lorde . Yf ony doute  
arise in oure consciences, whome ought  
we rather to go to, and ask counsell, then  
of the hyrdman of our soules: ffurthermoze  
whē we be faynteharted, or haue no corage,  
and are vexed with tētacions: we maye not  
despyse the remedy that god ordeined. Thou  
hast Gods worde. Math. xviii. W here as. ti.  
or. iii. ac. And Ihon. xx. Whose synnes ye shal  
remyt. ac. Whome wold not these fatherly  
promyses prouoke and allure to confession:  
where as the conscience is lysted vp and  
stablissed not by mans worde, but by  
Gods worde, spoken by mans mouth: But  
these be mans addicions to bynde a mans  
cōscience with a law, and to cōpell hym: To  
confesse all hys synnes with all theyr circū-  
staunces, at a certayne tyme, to hys owne  
preste or curate whatsoeuer he be: where by  
mens consciēces be marked wyth an whote  
pron. ff or he that is not confessed after the  
maner that is prescrybed in the confessio-

nals, ether by the reason of ignorance, or  
of a frayle memory or shamesfastnesse, (ye  
though he be ashamed and repent hym of  
hys euell lyfe with all hys harte) yet for all  
that as long as he lyueth he beareth about  
wyth hym an vnquyet conscience, and full  
of dyspayre. And ys a man take a lytell  
diligence, or haue a good memory, or wyte  
hys synnes in a pece of paper, and so cōfesse  
and poure oute into a frears eare, that can  
not well heare all the fylthynesse of hys  
uncleane lyuynge, good Lorde howe glad  
is he: that not onely he hath satisfyed the  
lawe: but because also that he hath taken of  
hys shulders a burthen heuier then Ethna  
the hyl that always burneth. Then (as who  
say, he hath deserued forgeuēnesse of hys syn  
with thys troublesome worke) he standeth in  
his owne conceate, which wold haue dyspay  
red, ys he had not rehearsed hys synnes, af  
ter hys maner. Let the bysshoppes appoint  
learned men to heare confessions, and not  
block heades: & then the people shall come to  
the prestes by heapes and swarmes. The  
which thyng whyle they do it not, let the  
blame themselues, and not vs, ys the people  
set lytle by theyr parsons or curates. Far  
ther more as concernyng the reseruyng.

...leppynge beyonde of certayn causes and  
chaunces, let the head rulers in the church  
tel a cause why they do differ and abhorre so  
greatly the Apostles rytes and teachynges.  
A preste, oz an elder, & a bishop, with Paule  
be all one. The scripture maketh no such  
difference of ministers, in the labour of þ  
gospell. Whan the Lord sent forth hys disci-  
ples into þ world, he gaue them lyke power,  
sayng: Go into all the world and preach the  
gospel to euery creature: he that shal beleue  
& be baptysed shalbe saued. Marke. xvi. And  
John. xx. he sayth vnto them: Take ye the  
holp goost, & whosoever synnes ye forgeue,  
they shalbe forgeuen. Where is here ony dif-  
ference betwene a bissshop, & a symple prest:  
Is it harde to knowe what thys be to saye:  
Whose synnes ye remyt they shalbe remyt-  
ted: Thys is the doctryne of Christe and  
hys Apostles.

¶ **Offsatisfaction.** The new learnyng.

A certayn satisfaccio is to be entopned to  
hym that is confessed of hys synnes that be  
past, accordyng to the quantite oz qualite of  
the synnes, that he may content and satis-  
fye the ryghteousnesse of God. Thys hath  
the. xviij. and. xviij. distinction of the fourth

bone of the Bayster of sentence. By this  
doctrine the grace of Christes redempcyon  
is darkened, ouershadowed, and defaced, &  
mans woꝝkes enhaunced to the moost hye  
iniury of Christes passion.

¶ The olde learnynge.

Esay the. liii. Chapter. He is broken for  
our wyckednesses. The father hath layed  
on his necke al our iniquyties and wycked-  
nesses. I haue smyttē hym for the myschefe  
of my people. Here thou mayest se y Christ  
tyd satisfacciō for the synnes of al y world.  
Also. i. Pet. ii. He bare our synnes in his bo-  
dy, on the crosse, that we shuld be delyuered  
from synne, & shuld lyue in ryghteousnesse,  
by whose strypes we are healed. Also in the  
fyꝛst epistle to the Coꝛinthians the. i. chap.  
Christ is oure ryghteousnesse and redemp-  
cyon. Joh. in the. x. Chapter: Christ spent his  
lyfe for his shepe. Rom. v. We be brought in  
sauour with the father, by y death of Christ,  
and not by our satisfaccyon. The same we  
haue also Ephe. i. And Collosenses. i. and. ii.  
Christ toke away the obligaciō oꝝ handwyꝛ-  
tyng, which was agaynst vs by the decrees,  
and he fastened it to the crosse. i. Joh. i. The  
bloude of Christe clenseth and pourgeth vs



from all synne. he sayeth not our satisfacciō  
doth poure vs. Now haue we proued by  
these places that only þ death of Chyrist is a  
full satisfaccyō for the synnes of al þ world,  
and not our fylthy ryghteousnesse. Let vs  
then call those scourges oz punysshmentes  
which our louyng father sendeth vs, oz we  
take our selues (preuentynge þ hāde of God)  
correccyon, strokes and suche other names  
as the scripture vseth. This worde satisfac-  
cyon is a proude worde & hated to al chrystē  
eares, that heare somtyme the soude of this  
sayenge of S. Luke in the. xviij. Chap. When  
we haue done all thynges which be cōmaū-  
ded vnto vs, yet we maye saye þ we be vn-  
profytable seruauntes. Let claye & ashes be  
ashamed of this proude worde satisfaccyon  
for synne. Shame be vnto vs, & ryghteous-  
nesse vnto God. Yf we with our workes &  
correccyons do make amēdes oz satisfacciō  
for our synnes, then Chyrist dyed in vayne.  
And by this doctrine the grace þ bryngeth  
vs in the fauour w God, is magnified by þ  
bloude of Iesus, & māns worke is lytle set by,  
to þ most worthy prayse of Chyristes passiō.

**O**f fre wyll. The new learnyng.  
A man hath fre wyll & choyse not onely



in the state of innocency, but also of his fall  
and synne: And it is of so great vertue, that  
he doyng that lyeth in hym, may remoue &  
stoppe and hynderaunce of grace, & dispose  
hymselfe to grace that iustifyeth. And lest a  
carnall mā, proud ynough of hymselfe, shuld  
wante nozysynge for his arrogancy, they  
go aboute to strengthen and confirme this  
doctrine with scriptures falsely vnderstande  
Ecclesiasticus in the. xv. (saye they) sayeth  
and proueth fre wyll, where as God is sayd  
to haue left a mā in the power of his owne  
counsel, and to haue geuen hym commaun-  
dementes & which (yf he do kepe) they shuld  
kepe and saue him. And to this purpose they  
swepe & gather together, what so euer lawe  
or monition is ony where in al & scripture.  
As who say we myght gather wel after this  
maner: God hath commaunded that we  
shuld do this, he hath apoynted the condemp-  
nations of lyfe, he threatheneth payne to thē that  
breake them: ergo it is in oure power to do  
that same: wote ye well it is a sure argu-  
ment: much lyke vnto this, the mapster byd-  
deth & seruaunt go an hūdzeth myles on one  
day: ergo he may go an hūdzeth myles on a  
daye. Although I se many mē of great repu-  
tacyō almost promysynge theselues & victorie

in the defendyng of fre wyl, with this shorte  
argument. Whan in the meane season they  
cōsyder not how lytle this doctrine maketh  
for the glozy of Chyist, which befoze al thyn-  
ges oughte to be soughte. Is it not a greate  
sklaunder of the true learnynge, to teach af-  
ter this wyse: Grace geuen frely, oz the ge-  
nerall influence with the vnderstandynge,  
that vnderstandeth oz directeth arpyght, and  
the wyl confirmably wyllyng, are ynough  
to deserue the fyrst grace, whiche maketh a  
man fyrst to come in fauour: Who wolde  
haue loked for so much lyfe and health in þ  
man that was left halfe dead of the theues,  
Luc. x. that although he could not heale hym  
selfe, yet he myght go in to the Poticarpes  
shoppe, nedynge no horse, myght shewe hys  
grese, bye salues & paye for the whē he had  
done: So to I am content, let them teache  
that iustificaciō can not be by our strength,  
without grace þ iustifyeth: yet they teache  
that the begynnynge of penaunce is in vs,  
when they geue vnto vs the pzeptyng vn-  
to grace, doyng as much as lyeth i vs, that  
we maye deserue of a symlynesse the fyrste  
grace by a good mocyon drawn out of the  
fredome of the wyl. Is not this to geue the  
fyrst good motiō to nature: Moreover, they

that a man by his naturall strength, maye  
fulfyll goddes commaundementes, as con-  
cernyng the substaunce of the acte, although  
not accordyng to the intent of the comaū-  
der, that is God. Yf that be true, it is in a  
synners power to amende oz to continue in  
synne. Yf nature maye do so much, what  
nede haue we of grace? Whan symple men  
heare those thynges, whan shall they at any  
tyme learne Christ truely? whan wpll they  
geue thanks for the vnspeakeable benefyte  
of theyr redempcyō: A lytle thyng holdeth  
me, but I laye on these teachers the sayeng  
of saynt Peter: They denye the Lorde that  
bought them, and they make marchandise  
of þ people of God, with theyr sayned wo-  
des. Whan dyd Christ oz the Apostles euer  
speake after this maner: The merite of cō-  
gruence, the meryte of worthynesse, to do  
that lyeth in hym, fre wpll, the productiue  
vertue of fre wpll: Thou christen mā fye  
these sayenges as the pestilent blast of the  
crafty serpent, where with he maketh oure  
nature (whiche is proude already) to swell  
agaynst God. Thou haste (good reader)  
a tapste of the scoolemens learnyng of fre  
wpll, the whiche hangeth nothyng toge-  
ther. ff or whan they be charged wth scrip-

future, in & despite of the Pelagiāns they wyl  
be thought fauourers of grace, somtyme w  
maruaylous euasyon preferring a specpall  
helpe of God, before mans wyl, both in wyl  
lynge and in workynge. And a lytell after  
they lepe backe agayne to the excellent  
gyftes of theyr nature, lest they shulde be  
thought to fauoure the Manichees.

### ¶ The olde learnynge.

Romano.the.xiiii.Chapter.What so e-  
uer is not of fayth, that is synne. The that  
good motion of fre wyl before grace that iu-  
stifyeth is synne. Then what madnesse is it  
to wyl, to deserue grace by synne: Or what  
lyberte is it, whan a man can not do wel of  
hymselfe but only euil: what health is that,  
to haue power to fal and not to ryse or stāde  
without the helpe of another: the.ii.to the  
Lozin.the.iii.Chap.Our sufficiency or able-  
nesse to do good is of God. Roin.iii. Ifayth  
iustifyeth. Before fayth a man is a synner  
and euell, then how can he haue a good mo-  
cyon of hymselfe, whom fayth hath not stea-  
red vp: how can a thorne tre brynge forth a  
grape. Joh.viii. Every man that doth synne  
is the seruaunt of synne. ii. Petri.ii. A man  
is brought in bondage vnto hym, of whome

he is ouercome. Ephe. ii. By nature we be  
chylde of wrath Ge. vi. We be flesh, Jo. iiii.  
Excepte that we be bozne agayne. i. Corin.  
ii. A carnal man perceaueth not those thynges  
whiche be of the sprete of God. Then  
how can the seruaunt of synne, the sonne of  
wrath, flesh, a carnall man: before he be re-  
generate, haue mere naturall power & good  
mopyōs of hymselfe: Can an euell tre byng  
forth good frute: Excepte that we be rege-  
nerate with the grace of Christe: (accoz-  
dyng to the ymage of the earthy Adam) we  
beare no goodnesse. Seynge that the holy  
goost doth expressely and vehemently pro-  
noūce, that we be not only proue and ready  
to euell: but also euell in dede. ffurthermoze  
the Lorde maketh lawes, but (before y thou  
byng in this cōclusiō: Therfore we may: or  
els wherfore haue we so many preceptes &  
threatenynges:) learne of Paul Roma. the  
iii. Chap. that the lawe is the knowlege of  
synne and not the auctoz of ryghteousnesse  
The lawe is spirituall & we be carnal, solde  
vnder synne, Rom. vii. Therfore thou must  
be spirituall that thou maye kepe the lawe,  
whiche is not in thy power, but it is y grace  
of God: Wherfore thou maye learne of the  
lawe, to knowe thy mysery, the which after  
B. iiii.

thou hast knowen, thou art compelled to go  
to Christe the perfeccyon and the fulfyll-  
lynge of the lawe. The lawe iustifyeth  
the not, but it declareth to thy shame, howe  
farre thou arte from the dew clenness of  
lyfe by thyne owne faute. Therfore thou  
mayest not thynke thus with thy selfe: I  
haue a good lawe, what nedeth moze but  
my labour and diligence. I knowe good,  
reason wyll tell my what is ryghte, I wyll  
laye to my handes, and I wyll be iustified  
by my dedes, drawen out and commaun-  
ded. Not so ye wycked personnes, not so,  
heare and take hede of the holy wordes of  
scripture, and the proude pharisaicall sprete  
shall haue his combe cut. The Israelites  
dyd caste in theyr myndes whan the lawe  
was set forth that they could do al thynges,  
lokyng on Moses face whiche was coue-  
red: But it was sayde vnto them Deutero-  
nomi. the. v. Chapter: Who can geue them  
such a mynde to feare me, and to kepe my  
commaundementes: Surely iustifyenge be-  
gynneth at feare and loue. But ye se that  
they haue not the feare of the Lorde, nor  
such a mynde as can do ony good of it selfe,  
Therfore in Deu. the. xxx. chap. sayeth Mo-  
ses. The Lorde shal circuncise thyne harte.

and Ezechiel. xi. I wyll take away the stony  
hartes. And Iho the. vi. Thercometh no mā  
to me, excepte my father draw hym. Where-  
fore ye hypocrytes learne of the lawe your  
dewty, febleness and paynes, and when ye  
fele Moses handes heuy, flye to hym for suc-  
curre with all your harte, the which Roma-  
noz. viii. is describ'd to be the fulfiller of y  
lawe. Math. xi. Christ promysed rest of the  
soule to all them that be laden. For when  
we do the beste that lyeth in vs, we beyng  
euell trees, brynge forth euell frutes, that is  
to say, we synne. For such as euery man is,  
suche thynges dothe he thynke, speake and  
worke. But we be flesh, therfore we sauour  
of fleshy thynges. Why do we not graunte  
with saynt Austin in the booke of true inno-  
cency, y whan a man lyueth after his owne  
way and not after God, he is lyke the deuyl:  
for an angell shulde not haue lyued after an  
angell, but after God, that he myght stonde  
in the trueth. A mā hath nought of hym self,  
but lyeng and synne: but yf a man haue ony  
trueth or ryghteousnesse, he hath it of the  
welle, which is Christe: And that which we  
haue by Gods lyberalite, hangeth of Gods  
power, and not of oure myght. fyrst cōsider  
well the wordes of the holy goost. Roma. x.



where he calleth his owne & vessels of mer-  
cy, and Roma. viii. The children of God, be-  
led with the sprite of god. Esate. xxvi. Lorde  
thou hast wrought all oure workes in vs.

Therefore knowlege thyself & handy worke  
of & almyghty maker, ordened in Christe Je-  
su to brynge forth good workes, that he hath  
ordenyed (marke which he hath ordenyed) &  
we shuld worke in them Ephes. ii. Therefore  
that thou consentest to the inspiracion of  
God, hast a good wyll, and workest wel: the  
grace of God worketh al these thynges in &  
Thou in dede cōsentest, wylldest, and wor-  
kest: but god maketh the to consente, wyll,  
and worke, so that thys sayng also maye be  
alwayes iustly layd before thyne eyes: what  
hast thou, that thou hast not receaued: Yf  
thou hast receaued it of other, why dost  
thou reioyce & boaste, as though thou had  
dest not receaued it: i. Corinth. iiii. Not to  
vs Lorde, not vnto vs, but to thy name geue  
prapse. Behold nowe not thy frewyl, but  
bounde. But yf the sonne deliuer the, then  
shalte thou be truly fre. Johā. viii. ffor we be  
deliuered from syn by Christ, that we may  
serue ryghteousnesse. Roma. vi.

¶ Of fayth and workes.  
The newe learnynge.



Not onely fayth iustifyeth, for woꝝkes iustifye also, & fayth may stande and be without good frutes and grace that iustifyeth, in hym that is a breakeꝛ of þe cōmaundement of god. Therfoꝛe are ther two kyndes of ryghteousnesse necessary to saluation, that is to wyte of fayth & woꝝkes. The one without þe other (excepte a mā haue no tyme oꝛ leasur) doth noth salue a man.

### ¶ The olde learnynge.

We suppose that a man is iustified by fayth without the dedes of the lawe. Ro. iii. where the Apostell doth not doute oꝛ gesse (as som do vnderstonde hym amysse) for þe truthe of þe greke hath: We reken oꝛ gather by reason: ffoꝛ Theophilactus doth exposid thys woꝝd & fayth sillogizometha, as though by reasonynge he gathered thys foꝛesayde sayenge. Wherfoꝛe woꝝkes do not iustifye, but fayth. And this is not my dreame, but þe moost pure doctrine of þe holy goost, in þ. iii. &. liii. to the Roma. Where as the Apostell reasonyng by þe scripture of Abraham beyng iustified, most evidently proueth þe fayth is rekened to vs for ryghteousnes. Yf Abraham (sayth he) was iustified by his woꝝkes, he hath where vpo he may boast, but not befoꝛe god

ffor what sayeth the scripture : Genesi. xv.  
Abrahā gaue credēce to God, and that was  
rekened vnto hym for righteousnesse. And  
in the ende of the fourth chapter he sayeth:  
That it was not wrytten for hym onely, &  
it was rekened to hym for ryghteousnesse,  
but also for vs, to whome it shal be rekened.  
Nothor vnderstandeth he here onely the ce-  
remonyall woꝝkes of the lawe, but also of  
the .x. cōmaūdementes, the which is playne  
Roma. iii. when he sayde that no man was  
iustified by the woꝝkes of the lawe, shortly  
after he sayeth: ffor the knowlege of synne  
is thozow the lawe. The which clause doth  
sufficiently shewe, of what woꝝkes, of & law  
he speaketh. Yf it be so that oure woꝝkes also  
do iustifye, than Chyrist geueth but the halfe  
of oure saluacion, and then how many sa-  
ueours shal ther be: Ther is onely but one  
iustifyer and saueoure, that is Chyriste: by  
whome we be iustified frely, thozow hys  
grace. Roma. iii. Therfore woꝝkes do not iu-  
stifye, but fayth in Chyriste: not that fayth &  
scoolmen cal infor mis (that is a dead fayth)  
but that true and lyuyng faythe, woꝝkyng  
by charite. Gala. v. chap. I ykewyse as we be  
iustified befoze god by fayth, the which is &  
true iustifycacion: so befoze men (that se vs

in the face ) we be iustified by woꝝkes: that  
is to saye we be knowen to be ryghteous by  
the frute of good woꝝkes, of þ which thyng  
the woꝝdes of saynt James ought to be vn-  
derstonde: so he þ wyl loke well on Paules  
disputacion of sayth and woꝝkes, shall easely  
perceave, why þ we saye that sayth alone  
iustifyeth. For we sayne not with this woꝝd  
alone, a sayth that is without charite, but  
we shew that woꝝkes be not the begynnynge  
of oure iustifycaciō. Also we be not saued by  
woꝝkes, Titum. iii. but accoꝝdynge to the  
mercy of god, thozow the lauour of rege-  
neracion, and by renewynge of the holy goost  
lest ony man shulde boaste of man. Good  
woꝝkes are not foꝝbydden by this doctrine,  
but saythe þ welle of good woꝝkes is taught  
and vnto grace is geuen that is by: dewty.  
Parte of the prayse is geuen vnto vs, by the  
newe learnynge of schoolmen, þ which thyng  
how blasphemous a thyng it is, the saythful  
Christē men can tell. And so þ old learnynge  
taketh not away woꝝkes, but setteth them  
in theyꝝ place, that they maye be witnes-  
ses of oure sayth, subdue the fleshe, & serue oure  
neighbour, but not that they shulde iustifye:  
seyng þ onely sayth of þ mere mercy of god  
thozow his woꝝde doth iustifye a man. The

person that is iustified, woꝛkech iustly, yet  
foꝛ al that, he doth not boaste of the righte-  
ousnesse of woꝛkes as necessary to saluaciō,  
leste when he seketh his owne righteousnes-  
se, he lese the ryghteousnesse of God, that is  
saythe. Roma. x. And he graunteth the very  
truth with Esay. lxiii. That the ryghteous-  
nesse of hys woꝛkes, is lyke a fylthy clothe  
despyled with the flours of a woman. And  
he an vnprofitable seruauent. The which is  
onely þ way to come to true ryghteousnesse  
of oure woꝛkes. That is when þ woꝛkyng  
busely, yet in all thy woꝛkes knowlegeste  
thy self a synner: & flyege onely to the grace  
of the mediatour, sette st muche by the pryce  
of our redemptiō. ffoꝛ yf the ryghteousnesse  
of our woꝛkes, be of ony value, the death of  
Christe hath not wholy and fully wrought  
oure saluacion, the whiche is blasphemous.  
The short argument of Paule stondeth  
and is sure and vnmoueable: Yf the righ-  
teousnesse come of the lawe, then is Christe  
dead in vayne: But Christ dyed not in  
vayne, therfoꝛe ye boaste in vayne of the  
ryghteousnesse of woꝛkes and of the lawe.

¶ Of meryte oꝛ deseruyng.

The newe learnynge.

Whan we do that lyeth in vs in drawyng  
out of a good motion towarde God by the  
fredome of þe wyl, we deserue the fyrst grace  
of congruite & semlynnesse, although not of  
worthynes. Also the soule endued with grace  
by an acte drawe out of þe freewyll & of grace  
deserueth worthely euerlastynge lyfe. We  
holde chrysten reader, whan as carnall wys-  
dome shall heare that she hath such power,  
and can drawe forth by naturall power a  
good mocion towarde God, & may deserue  
therby, wyl she not fall to the pharisy call  
pryde: and wyl she not attribute to her  
selfe it that partayneth to God: The which  
is nothyng els, but to treade vnder fete the  
sonne of God, and to reken the bloud of the  
testamente but as an vnholly and a pphane  
thyng, by the which we be sanctified. More-  
ouer oure nature which leaneth and setteth  
to muche by her selfe, swellynge wyth thys  
learnynge, is bzought into cōfidence of wor-  
kes. For nature hearyng that we partly can  
deserue euerlastynge lyfe with oure dedes:  
wyl enforce herselfe to heape together me-  
rytes: the whiche beyng many and plente-  
ous, she wyl trust vnto, & haue a good hope i  
them: and when they fayle an decay, she wyl  
be feble mynded and despayre: by the which

erroure & worthynesse and deseruyng of Chri-  
stes death is defaced and hyd wyth darck-  
nes, and mans conscience is buylded vpon  
the sonde of woꝝkes, and surely at euery te-  
peste of tribulacion it wyll fall.

### ¶ The olde learnynge.

In the seconde Epistle vnto Tymothe the  
1. Chapter. God saued vs not accordyng to  
oure woꝝkes, but accordyng to his purpose  
and grace, which was geuen vnto vs before  
& euerlastyng tymes. Such lyke is ther also  
Tit. iii. Iet. Ephe. ii. Ye be saued by grace  
thorow fayth, and not of poure selues: it is &  
gyft of God, & not of woꝝkes, lest any man  
shulde boaste. The scripture here taketh a-  
way the cause of deseruyng oꝝ merite from  
oure woꝝkes, and geueth to grace that we  
be saued. ffoꝝ that he sayth: not accordyng to  
oure woꝝkes, and also: not of you, surely he  
doth not admitte oꝝ receaue that acte oꝝ  
tede that is drawen out of wyll, to & prayse  
of saluacion oꝝ merite. Chryste deserued all  
thinges vnto vs with his blood. And we are  
iustified frely Roma. iii. The heretage was  
not gottē by oure labour, but by Chrystes.  
The fayth in Chryste maketh vs sonnes,  
therfoꝝ heyyes: ergo, woꝝkes do it not. Ro-

xiii. To hym that worketh is the reward  
not rekened of fauoure, but of deute. To  
hym that worketh not but beleueth in hym  
that iustifyeth the vngodly, is sayth counted  
for ryghteousnesse. Ro. viii. For I suppose þ  
the afflictions of this lyfe, are not worthy  
the glozy which shalbe shewed vpon vs. Lu.  
xvii. Whā ye haue done all thynges that be  
cōmaunded you, yet saye that ye be vnprofy  
table scruauntes. Esay. lxiii. All our ryghte  
ousnesses are as a defyled cloth. ec. i. For in.  
liii. What hast thou þ thou hast not recea  
ued: Ro. xi. Who hath geue him ought afore  
hāde, that he myght be recōpenced agayner  
Philip. ii. It is God which worketh in you,  
both the wyll and also þ dede, euen of good  
wyll. Yfso be that God worketh in vs good  
nesse, what shall we arrogantly clayme. and  
ascribē therof vnto our power & strength:  
And yf we deserue þ blysse, why doth scrip  
ture cal it grace: Therfore be not we saued  
by oures, but onely by the workes and meri  
tes of Christ. But where as the scripture  
sometyme maketh mencyon of rewarde ther  
can no man there vpon take iuste occasyon  
to swell and be proude: for sayth workynge  
by charite is the gyfte of God, good workes  
are the gyfte of God, so that, yf God do re.

But we must vnderstand that he doth  
not rewarde our woꝝkes, but his owne woꝝ-  
kes in vs. But thou yf thou clayme any  
thyng there of vnto thy selfe, than shalte  
thou receaue no rewarde of gloꝝy with the  
wycked pharyses, but thou shalte fele the  
punysshmente of the fyꝛe of hell. And seyn-  
g that it is so, it maye be easely iudged, who  
teacheth moze truely. I with the Apostle  
do alwayes exhorte men, to the true good  
woꝝkes, which be done in fayth, alwayes ta-  
kyng hede that a man by reason of them,  
truste not in hym selfe, and be reꝑꝛoued  
with the pharise. They do so prycke and  
moue vnto good woꝝkes, that they rest and  
put in them the hope of saluacyon, and the  
cause of merytes: wherby it chaunceth  
that euery where men do them wyth thys  
false opinion, to be iustified and saued by  
them. We not despyssyng the grace of God,  
do teach, both that we be saued onely by the  
grace of God, and we buylde mens conscy-  
ences not vpon woꝝkes, but vpon the stone  
that is Christ, agaynst the which the gates  
of hell can not preuayle, and do alwayes  
beate in this moost comfortable gospel, oz  
glad tydynges: The heretage is geuen by  
fayth, that the promyses may be sure and of



grace. As sayeth Paul Rom. iii. and. v. We  
iustified therfore by fayth, haue peace with  
God thozow Christ.

¶ Of synne. The new learnynge.

The lust oz concupiscence that remay  
neth in a man after baptyme, the lawe of  
membres, infirmite, oz sycknesse, is no synne,  
nother venial nor mortall, & after baptyme  
it is not original, but is the payne of synne.  
Neuerthelesse it bringeth forth synne. This  
opinion maketh a mā that is baptyfed slow  
& dull to fyght agaynst the flesh, for he bele-  
ueth that he is all whole and in sauegarde.

¶ The olde learnynge.

Concupiscence which sheweth her selfe  
by hir euell frutes, euen in a man that is  
baptyfed, is synne of her selfe. Ro. vii. Here  
the Apostle sayeth: Now I myne owne selfe  
do not this, but the synne whiche dwelleth  
and remayneth in me. The Apostle doth  
not here speake in the person of wycked mē,  
for wycked men do not consent to the lawe,  
they serue and obey not the lawe of God w  
theyr mynde. S. Austen was somtyme of  
this opiniō, that the Apostle had spokē these  
wordes in the person of euell men, but in  
his retractions, and agaynst Julian he doth  
reuoke this opinion, & he sayeth that at that

Some he vnderstode not the Apostle arpyghē.  
Now he that speaketh so, was baptysed, and  
was the electe instrument of God, and yet  
complayneth of concupiscence and calleth  
it synne, then let the scoolemen tel, whether  
the Apostell doth well call that cōcupiscēce,  
which bryngeth forth euell frutes (excepte  
it be stopped) synne or no: Yee let them tell  
whether the holy goost dyd erre in þe worde.  
Merely. i. Corin. xiiii. the Apostle thanketh  
God that he spake moze with tungen, then  
all the Corinthians dyd. Therfore so great  
an Apostle knewe with what wordes he  
shulde name concupiscence. Whē we folow  
that maner of speakyng, we ar chaced out,  
mocked, and cast out as heretykes of them  
that are lytell moued with the cause of so  
great matters, so that they maye triumphe  
in the worlde and lyue in peace. When the  
trueth is, that cōcupiscence (the which brin-  
geth forth the same frutes after baptyme þe  
it dyd befoze) is called synne: as the Apostle  
doth exhorte them that be baptysed, Ro. vi.  
Let not synne reygne in youre mortall bo-  
dyes. He doth not saye concupiscence, but  
synne, for so hath the Breke texte. Moreo-  
uer ther is no man but he knoweth þe synne  
is knowen by the lawe, but this cōcupiscēce

is forbidden of the lawe, for it is synne. Inste-  
mitpes surely and also paynes do not fal vn-  
der the precepte. And it is knowen that the  
Apostle sayeth. Ro. vii. I dyd not knowe syn,  
but by the lawe, for I had not knowen that  
concupiscence had ben a synne, yf the lawe  
had not sayd thou shalt not lust, and by and  
by he calleth it synne. But this is the diffe-  
rence, namely befoze the baptyme of p<sup>r</sup> spzet  
and water, that concupiscence oz lust was a  
synne raygnynge, but after the wasshyng of  
regeneracyon, it is synne ouercōme and sub-  
dued. Of his own nature in dede it is euil,  
but a man truely regenerate, and not wal-  
kyng after the flesh, doth repressse and hold  
downe synne with the spzete of grace, that it  
raygne not, nor haue the ouerhande, p<sup>r</sup> ther  
be no damnacyō vnto t<sup>r</sup>jem that be grafted  
in Christ. Ro. viii. ff or it is not rekened him  
to damnacyon, for the spzete that resysteth p<sup>r</sup>  
fleshe. The whiche thyng saynt Austen in  
these wordes doth conclude: All synne is for-  
geuen in baptyme, not that it shulde not be  
at all, but that it shulde not be rekened for  
synne. Now iudge good reader which of vs  
speake moze trulpy: they that make so lyght a  
thyng of this olde leuen of malyce, calling  
it a lytel infirmyte onely, which neuerthe-

lesse is no ventall synne, do not knowe the  
grace of God, and do blaspheme vs & make  
a great thyng of it: as it is a great thyng  
in very dede, and that we shulde haue nede  
of the great grace of God. We do exalte &  
magnifye with kynde deuocyon and godly-  
nesse the bloude of Christ: where with all  
sinne is purged and redeemed, that we low-  
ly cōfessours & graunters of our synnes, may  
fynde grace in & eyes of God the iust iudge.

¶ Of worshippinge of sayntes.

The new learnynge.

Not onely Christ is our mediatour, but  
also the sayntes whiche raygne in heauen  
with Christ: wherfore they ought to be cal-  
led vpon as mediatours of intercession, the  
which purchase vnto vs many good thinges.  
Our Lorde diuidynge his kyngdom: hath  
commytted the one halfe of his kyng-  
dome, (that is mercy) to the sayntes, to be ge-  
uen and distributed vnto the worlde: the o-  
ther parte (that is iudgement) he kepeth be-  
hynde for hymselfe. For he that wyl obtayne  
ony thyng of a prynce he seketh out some  
man of authorite, at whose request he maye  
obtaine that he wyl haue, & which shuld not  
spede yf he came to the prynce alone. Mary  
the mother of God yf she brake the head of

The old serpēt, why shuld she not be a meane  
for mankynde: Therfore our lady a þ saltes  
do worke partly our saluation. The blessed  
virgin is þ neck, Christ is þ head, & we be þ  
membres: no good gyftes come downe in to þ  
membres; but thozow Mary as þ necke. Also  
the sayntes worke miracles. For how many  
beyng syck w diuerse sycknesses, haue bē hol  
pen at þ monumētes & tōbes of the saintes:

¶ The olde learynyge.

A synner alone maye not appeare in þ  
syght of God, (for our God is a cōsumyng  
fyre. Heb. xiii.) excepte he be brought to hym  
by a mediatour, for whose merytes sake he  
doth forgeue þ synners trespasses. Christ is  
þ mediatour. i. Timo. ii. Heb. ix. Ro. viii. our  
satisfacciō. i. Jo. ii. our righteousnesse. i. Cor.  
i. our prest for ever. Psal. cix. Heb. iiii. v. vii.  
viii. ix. x. Christ is not a fearfull iudge to  
faythful mē, but an aduocate, call yng vnto  
him those þ be ladē. Mat. xi. he is of so great  
mercy, þ he gaue his lyfe for his shepe. Jo. x.  
Mat. xx. Then we ought not to be afrayed  
of Christe, as yf he were a iudge, but we  
ought to come to þ trone of grace, because  
we be synners, þ so we myghte be deliuered  
of synne: for he is the lambe. xc. Mat. ix. Lu.  
v. he came not in to this worlde to cal rygh  
L. iiii.

leuous men. &c. A syck man feareth not a phisician, but the sycker that he is the moze desyrous he is of the phisician. Shal that phisician which dyed for vs, when we were yet synners. Ro. v. be now vnconstant & do no thyng but threaten & kylle, so that we haue nede of some man to playe the mediatoure and meane betwene hym and vs, to swage his wrath: O vnsempnge thought of a christien man. What a carnal & fleshly dreame is this: how fonde a kynde of fellows are these: how vnlearned in the scripture: Who dyed for vs: dyd Steuē or Peter: Dyd not Christ lye for vs: and that of suche a charite, as is not able to be expessed. Job. xv.

Greater loue then this can no man haue, euen that a man bestowe his lyfe for his frendes. And yet for all that great charite we dreame that Christe is a fearfull tyraunt & that he wyl put away a wretched synner nedynge a phisician, with a cruell countenance and comytte hym to the tormentours, excepte he bypunge some saynt with hym. So worship we now the sonne of God whiche humbled himselfe to the death of the crosse, that we not belyupnge his wordes, whan he sayeth: Come to me and I shall resceyue you, I am & waye, I bestowe my lyfe for my

shepe, but dare be so bolde as to accuse hym  
of lyeng, & say: these be voyde wordes which  
þu doest say. Thou hast comitted mercy to þu  
saintes, þu canst do nothing els but threaten  
and vndo synners. I wyl turne me to som of  
þu sayntes which shalbe me patrone & aduo-  
cate by the. Are not these saynges wicked &  
vngodly: yet they þu wolde be rekened moost  
holy of all, be of thys mynde & opinion, and  
they condemne vs of heresy before þu mat-  
ter be knowen. The scripture byddeth vs  
are in the name of Christe, such thyng as  
we haue nede of, Johā.xvi. and not in the  
name of sayntes. Recōciliacion & saluacion  
is in none other name. Actu. iiii. The prest-  
hode of Christe is for euermore. And þu Apo-  
stle sayeth. Ro. viii. that Christ remayneth  
& abydeth at the ryghthande of the father &  
maketh intercession for vs. He is onely the  
way to the father. Johā. xiiii. By hym we  
haue an entraunce to come to þu father Ephe  
ii. By hym we haue boldnesse and intraunce  
to god in all confidence thorow the fayth in  
hym. Ephe. iii. He is oure hope. i. Timothy. i.  
He came that he myght saue synners. i. Ti-  
mothy. i. He gaue hym self an ablacion to god  
for vs Ephe. v. And we amonge so many  
prayses of burnyng charite & fre mercy haue

not learned yet to truste in hym, whiche is  
our reconciler, and brynger in fauour; so ge  
tell and lyberall, that he dyd not dysdayne  
to be an oblacion for syn for vs, & we myght  
be made the ryghteousnesse of God thozow  
hym: so myghty, that they & beleue in hym,  
can not be ashamed. Rom. ix. farthermore  
the mother that is a virgine vsurpeth or ta  
keth vnto her none of those thynges, & they  
syng to hyr prayse. I pray you for shame  
darre the corrupters of scripture geue that  
vnto the mother, whiche the holy goost dyd  
prophecy of the sonne of God: Genesis  
iii. for he and not she dyd breake the serpen  
tes head. In somuch that I can not tel whe  
ther I shuld maruayll more vpon the grosse &  
rustical ignoraunce of these greate masters  
or that I shuld crye out vpon the wycked &  
vngodly opinion that they haue of Chryste.  
They haue so lytell regarde what they say,  
& al the thought that they take is, & alwayes  
they shulde be sayenge somthyng. And euē  
as in tymes paste the philosophers of Epi  
cures secte and & Stopkes affirmed & God  
dyd none other wayes, and had none other  
subsistence, then they imagyned hym to  
haue: & subscribed the nature of God wpyth  
wayne dreames & deuyses of theyr opinions:



• I pke wyse oure false diuynes do ymage Chri-  
ste to geue from hym his mercy to sayntes,  
and to be a fearfull iudge, and that he dam-  
neth all synners, excepte that he be pleased  
e swaged by the intercession of some saynte  
And this ymaginacion please th them well,  
and they comaunde the church so to beleue.  
These fellowes also make Mary the necke  
of the mysticall body. Who can abstayne  
from laughyng (ye e rather wepyng:) They  
make artycles of the fayth besyde the scrip-  
ture of theyz owne brayne, and where they  
shuld onely stycke to s scripture, they bryng  
forth olde wyues fables for sounde and true  
thynges, measuryng al godly thynges wyth  
the plummet oz lyne of our reason, and by s  
similytudes of thys world. And whā as they  
tryfle bothe vnlearnedly and vngodly, yet  
they be not afrayed to dyue to the fyre, as  
many as wyll not play the fooles with thē.  
And that in all poyntes they may playe the  
false doctozs, they wraсте the scriptures to  
confirme theyz errours, of the which thyng  
I haue spoken very largely in oure commu-  
ne places. But lest ony man shulde thynke  
that I saye thys in the reproche of sayntes,  
so I thynke: that sayntes shulde be worship-  
ped, but after the rule of scripture. Seynge.

that they be the glorious members of þ̄ myſ-  
ticall body, þ̄ houſhold men of God, and  
ioyned vnto vs with the moost ſureſt bonde  
of charite. For charite perſyſheth not, but is  
made perfect in heauen: wherfore they loue  
vs, and couet with a brotherly loue oure  
amendment. Therfore let vs reuerently &  
holply kepe the memoꝝ and remembraunce  
of them, in the which we may ſe the wyſdom  
of God, his goodneſſe, power and the vn-  
ſpeakeable ryches of mercy, to the exercyſe  
of our fayth, hope and charyte. For as ofte  
as we remembre theyꝝ manly ſpyghtynge a-  
gaynſt the gates of hell, and the manyfold  
grace of god, the which the father of all con-  
fort poured forth vpon theſe veſſels of mercy  
we are lyfted vp in hope and truſte of ſo  
great goodneſſe. And we be prouoked to the  
ſolowynge of ſo greate perſeuerance, by  
theyꝝ vertues, ſet out as vehement intyſe-  
mentes. What good and deuout mā is ther  
but he wyll deſyre with all his hart, that he  
myght ouercome þ̄ enemye of oure ſalua-  
tion, with ſuche ſtrength of fayth as þ̄ ſayn-  
tes were endued and harnesſſed wyth all, þ̄  
at the laſte bys enemyes overcome, he  
myght be aſſociate and accompanyed for euer  
more, with þ̄ electe and choſen of God: And

When he doth se so excellent vessels of glory  
made of the chyl dren of wrath, and of the  
lombe of perdition, not by mans merites,  
but by the power of the grace of God: that  
he wyll conceaue a trusty hope of so mercy-  
full a father, the whiche made vs worthy  
when he founde vs unworthy. Then yf we  
praye to God for fayth, hope, and charite &  
seke the kyngdome of heauen before all o-  
ther thynges, that we maye folowe & foote  
steppes of & ryght sayntes, than haue we  
wozshypped the sayntes very well, & euem  
as we shulde do. For the wyll of God and  
the sayntes is one, wherfore what other  
thyng wyll they are then the amendement  
of a synner, and the contynuall recordyng  
and remembraunce of the lawes of God.

But that we shulde flye for succurre to the  
in oure aduersite and nede, that they maye  
be meanes betwene vs and God, they no-  
ther do require it: for they seke nothyng,  
but the glory of God, nother can we desyre  
them to be mediatours for vs excepte we  
do intury to the moost perfyte and mooste  
sufficient mediatour of all. Now seying that  
the scripture is oure candle, in the mooste  
darke nyght of thys world, we be moze sure  
that call vpon God by Christe (the whiche

Whiche the scripture doth comaunde) the they  
which image new kyndes of woꝛshippynge &  
inuocacions, of the which the scripture ma-  
keth no mencio at all. Call vpon me (sayeth  
the Lord) in þ tyme of tribulacio & I shall de-  
liuer the & thou shalt honoꝛ me Psalm. xlv.  
And Joel. ii. Whosoever wyl call on þ name  
of God foꝛ helpe shalbe saued. And in thys  
matter we force not vpo long tyme oꝛ longe  
costume: foꝛ chꝛistendome oꝛ a chꝛistenmā  
lyuynge, standeth not in the passynge ouer of  
longe tyme, oꝛ in the oldnesse oꝛ antiquite of  
costume, but in þ scriptures of euerlastynge  
truth. Now good reader iudge what kynne  
of chꝛisten men they be, þ fasten theyꝛ hope  
not in Chꝛiste, but in creatures, knowynge  
nothyng atall how muche helpe we haue in  
Chꝛiste: they differ very lyttell from idola-  
trers. And whyle they go aboute moost ear-  
nestly to honoure sayntes, they dyshonoure  
thē farre out of rule & fashiō that can be: euē  
whē they geue away from god to þ creature  
hope and confidence, the which is deu onely  
to god. As thouchynge the myꝛacles reade þ.  
xxiii. Chapter of Math. and. ii. Epistle to  
the Thessalonians, and poure mynde shalbe  
at reste and certified.

¶ Of the supper of the Lorde,

### **The newe learnynge.**

The sacrament of the aultare muste be geuen onely vnto prestes vnder both þ kyn- des, and to laye men onely vnder the kynde of bread, because that Christe by a naturall accompanyng or folowynge is whole vnder bothe the kyndes, accordyng vnto that say- enge of the sequence: The flesh is meate, & bloud is dryncke, Christe abydeþ for al that whole vnder both the kyndes. A lay man muste take his ryghtes euery yeare once at the leaste accordyng to the chapter *Omnis utriusque. &c.* The masse of a prest is a sacrifyce both for quyk and dead, and the syn & the vncleynesse of the person of the minister stoppeth not the frute, seynge þ the wrought worke of the masse hath strength, and þ ob- lacion is made in the person of the whole church: wherefore it is a great merite, for by it we deserue muche to oure selues, and also to other. Wherefore the ordinaunces of masses be good, and yearly obytes be profitable. For in other good workes the wyckednesse of the person of the minister taketh awaye the cause of the merite: here it letteth nothyng, where as the saythe of the church is consydered, and not the worthynesse of þ person. Thys is the samer

A wycked man and an vngodly, haupng on-  
ly a dewe intent, although he be abomyna-  
ble in the syght of God, yet for al þ in thys  
cause, because he beareth þ persone oz is in þ  
robome of þ church, he abydyng a synner &  
a damnable persō, purchaseth and deserueth  
vnto other men, remyssyon of syn and euer-  
lastyng lyfe. This they saye.

¶ The olde learnynge.

The Apostle in the fyrst epistle to the  
Corinthians the .xi. chapter, preparynge the  
supper of the Lorde, dyd wyte that he toke  
of the Lorde that he taught and gaue to the  
Corinthians. And whan he expounded the  
busynesse and matter cōcernyng the supper,  
he geueth both the kyndes indifferently to  
all the bretheren, euē as Christ dyd ordeyne  
Mathe. xxvi. Marke .xiii. Luke .xxii. Here  
we haue the worde and the facte of the Lorde,  
and of hys minister Paule and also of þ  
p̄mitiue church, in the whiche as thē fayth  
was moze lyuely, charite was moze feruent  
hope was moze sure, and holy ch̄ristendom  
was moze purer, for it was nearer þ quyk  
sprynge. Yf it be so that it is not lesul for vs  
to kepe the worde and the dede of Christ, &  
specially in a great mater, as is þ sacramēt:  
for what intent shall the church of God

haue the scripture expounded and declared.  
Dyd not euē the new wynters (as Gerson):  
saye: That nother the byshop of Rome nor  
generall councell, nor yet the church ought  
to chaūge the learnynge that was geuen vs  
by the euangelistes, & by Paul: Yf it be lato  
full to euery man y lyst, to chaūge in the sa-  
cramētes of y church, those thynges which  
Christ taught to be kept, & the apostles both  
taught and kept: I praye you what case shal  
the church be in then, which shalbe cōpelled  
to beleue y Christ y wysedome of y father, &  
the Apostles dyd teach christendom such vn  
perfecte geare & so negligently y they? suc-  
cessours had nede to suplye, amēde & make  
perfecte those thynges y Christ & his Apo-  
stels lefte behynde them raw & vnperfecte:  
Wyll the Saracens, y Arabians, & the Aga-  
rens (whom we cal Turkes) suffer that ony  
mā at his pleasure after this fashon shulde  
chaūge they? Alcoram, & wolde sōtyme take  
somthyng away, somtyme vtterly abrogate  
& disanull it, y they? lawmaker had wynter  
somthyng vnwarely, oz wout diligent hede  
& delyberacyon: And we christen mē except  
we suffer the church to be turned out of fra-  
me & peruerter, to be darkened & to be pul-  
led in sunder & minyshed, yee to be vtterly

take awaye, we be banyshe'd & destroyed as  
the enemyes of the church. But þ case that  
these be tollerable: who can abyde that ydel  
fellowes shal make marchaūdyse of it that  
was leste to be the memoriall and remem-  
braunce of the death whiche brought lyfe,  
wherby they make a sacrifice of the masse,  
& crucifye Christ agayne, as much as lyeth  
in them: for yf it be so that they worke with  
theyr dayly sacrifice (as they call it) remys-  
sion of synne, I pray you then what synnes  
dyd the bloude of the new & everlastyng te-  
stament take awaye: This is therfore oure  
catholyke belefe of the supper of the Lorde:

ffyrst: The supper of the Lorde ought for  
to be done after the ordynaunce of Christe  
1. Cor. xi. that our fayth maye be increaced,  
our charite may be kyndled, our hope maye  
be made sure, by the contynuall remembraunce  
of the death of the Lorde: and that we know  
ynge the cause of the moost precyous death  
of the Lord, may be dayly more & more stea-  
red vp, to geue thanks for the vnspeakea-  
ble loue, to destroy the body of synne and to  
walke in newnesse of lyfe.

Secondarely, Therfore the supper of þ  
Lorde is a memorial of the death of Christ,  
whiche brought saluacyō and not a sacrifice,



but a remembraunce of the sacrifice that  
was once offered vp vpon the crosse.

Thyrly, Ther is a promes. Psal.c.ix.  
that Christ shalbe our byshop for euermore  
ordened of the father, and this promes is  
perfourmed: for Christ hath entred once in  
to the holy place, by an oblacyn makynge  
perfecte for euermore. Hebz.ix.and.x. so that  
we nede not to haue hym offered vp for vs  
agayne, the which dyeth nomore.

ffourthly, We knowe of the boke Leui-  
ticus, that the oblacyn of Moses was made  
for synnes, whan the oblacyn dyd satisfie  
and the bloude dyd wash. Then yf this one  
sacrifice, (in the which Christ dyd offer vp  
hymselfe) dyd satisfie for the synnes of the  
whole worlde, accordynge to the prophecie  
of Esay the. liii. Chapter. he dyd beare oure  
synnes, and he was tozne for oure wycked-  
nesse, and. i. Joh. the. ii. Chapter. he is our  
satisfaccyn and so forth: it foloweth and is  
a good argument, y all the oblacyns which  
are besyde this, be vayne and voyde y which  
they pretend:

ffyftly, To rayse vp a new oblacyn is  
to set lytel by y spryt, to proue God a lyar,  
and to deny Christ whiche bought vs, after  
the wordes of saynt Peter. ii. Petri. ii.

For whan they say that synnes be releassed  
and forgeuen in the sacrificy of the masse,  
whan the sone of God is offered vp both for  
quycke & dead, it foloweth after theyz opini  
on, that that only sacrificy of the crosse dyd  
not satisfye for all synnes. And I praye you  
is not that euen to forswear and denye the  
Lorde which dyd redeme vs, not with corrup  
tible thynges, as with golde & syluer but w  
his owne precyous bloude, w<sup>h</sup>ā we say that  
it is done by þ<sup>e</sup> vertue of the masse, þ<sup>e</sup> whiche  
all scripture doth saye cōmeth to vs by the  
death of our Lorde Iesus Ch<sup>r</sup>ist.

Spytly. Yet for al that we do not affirme  
þ<sup>e</sup> synnes be remytted only by þ<sup>e</sup> partakynge  
of the supper of the Lorde, but whan we do  
remēbze w<sup>h</sup> a true & a kynde fayth the bene  
fyte of our redemption, in the which þ<sup>e</sup> sone  
of God dyd geue his body a sacrificy for syn  
nes, & shed his bloude to wash away synne:  
by this fayth we be iustified & made rygh  
teous, & we obtayne remissyon of our syn  
nes, gotten by the death of Ch<sup>r</sup>ist. And this  
is a delicyous feast of soules, of the whiche  
they that are not partakers, shal peryshe.  
Ch<sup>r</sup>ist in the. vi. Chapt. of Ihon sayeth. My  
fleshe is meate in dede, and my bloude is  
drynke in dede. The bread that I shal geue,

Of the supper of the Lord.  
is my flesh the which I wyl geue for the lyfe  
of the worlde. Except we eate this fleshe of  
the sonne of man and drynke his bloud, we  
shall not haue lyfe in vs, but we shal perysh.  
ffoz it is the breade of lyfe, geuyng lyfe to  
the worlde. The which breade to eate, is to  
beleue in Christ as he sayeth: I am y breade  
of lyfe, he that cometh to me shall not be an  
hungred, and he that beleueth in me shal ne  
uer be thyrsty. Verely verely I saye vnto  
you, he that trusteth in me hath euerlasting  
lyfe. ffoz as the bodye is fed with naturall  
bread, so is the soule refreshed and lyueth in  
this heauenly breade. ffoz whan the soule be  
leueth that Christ is the pryce of our redē  
tion, our satisfaccyon, and oure ryghteous  
nesse. With this fayth it eateth the fleshe, &  
drynke the bloud: and accordyng to the  
wordes of Christ Joh. vi. by so wholsome an  
eatynge shall we lyue for euer. Such great  
thynges be they, which be rehearsed aboute  
the table of the Lorde. God graunt that this  
ceremony of Christ may be restored to hys  
olde strength and integrite agayn, that we  
which be the body of Christ oure heade, ad  
monished of the loue of God in the supper  
toward vns, maye growe together with vn  
lowysable glew of loue, as it becometh men

dies, purgynge the flocke with the bolte  
of excommunicacyon, and eatynge truely  
the fleshe of the Lorde, that is to beleue in  
Christe crucysped, and that we may be graf  
ted in hym by the lykenesse of his death,  
and that we maye be partakers wyth hym,  
of the mooste glorious resurreccyon.  
Amen.

**¶ Of the choyse of meates.**  
**The new learnynge.**

It is not lawfull to eate euery daye all  
sortes of meate, for it is necessarye that we  
abstayne from fleshe euery frydaye and sa  
terdaye, and on the embzynge dayes and in  
lent: for he that doth otherwysse without the  
Bysshop of Romes bulles or the pardons of  
the legates of the sye of Rome, doth synne, &  
shalbe rekened an euell chrissten man, yet a  
wycked and an vngodly heretyke.

**¶ The olde learnynge.**

In the .xi. Chapter of Leuiticus, and  
xiiii. Chapter of Deuteronomion, & choyse  
of meates is prescrybed vnto the Jewes,  
whiche were vnder Moses, so that it was

not lawfull to eate what so euer meate they  
lyst. But let vs which are commaunded of  
Paul to ꝑ Gal. the. v. Chapter to stāde fast  
in the lyberte, in to the whiche Christe hath  
brought vs, and that we shulde not put our  
neckes vnder the yocke of bondage agayne,  
geue hede and attendaunce what our may-  
ster. Christ and Lorde doth saye: Math. xv.  
Hear and vnderstande: It that goeth in to  
the mouth defyleth not the man, but it that  
goeth out of the mouth that defyleth a mā.  
These wordes of Christ take away ꝑ choise  
of meates, so that it is lawfull in the tyme  
of the new testament, to eate flesch oz fysh,  
whether ye wyl, without ony synne. In the  
fyrst epistle to Tim. the. iiii. Chap, the holy  
goost doth call the forbiddynge of meate & of  
marriage, the doctrine of the deuel: for god  
hath created meate to be receaued with ge-  
uyng of thanks, of them whiche beleue, &  
haue knowen the trueth: for the creatures  
of God are good, and nothyng to be refus-  
ed, yf it be receaued with thanks geuyng:  
for it is sanctified by the worde of God and  
prayer. By this one texte of the Apostle is  
plucked vp by ꝑ rootes, what so euer hether  
to me haue taught oz comaunded of ꝑ choise  
of meates. for the holy goost calleth it dy-  
D. iiii.

any doctrine, the which no man can kepe  
obey without the losse of his saluacyon.  
Let it moue no man that saint Jerome doth  
waist these sayenges agaynst the Marcians  
and the Marcionites: doutlesse our conscy-  
ences be deliuered from the choyse of mea-  
tes, by these wordes of the holy goost. Ther-  
fore who so euer he be, Marcion or any of  
this tyme that byndeth with a commande-  
ment that thyng which Christ wolde haue  
to be fre, he is reprovued with this texte as  
vnynde to God, and a despyser of a good  
creature. Collossenses in the seconde Chap-  
ter sayeth Paul: Let no man iudge you in  
meate and drynke. Yf you be dead with  
Christe from the elementes of the worlde,  
why be you holden with decrees, as yf ye  
were lyuynge in the worlde: This texte al-  
so is playne agaynst al the prayfers & prea-  
chers of mas tradicions, the which do trou-  
ble mens consciences with mans preceptes  
of the choyse of meates. Although this ma-  
keth agaynst the obseruacyons of the Jew-  
es, yet it plucketh vp by the rootes all the  
traditions of men in this matter. For  
yf Moses lawe in that poynt be abrogate  
and put down, the which was once orde-  
ned of God: how much more iustly the constitu-

eyons of men ought to be disannulled and  
put away: by the which these cruel tyran-  
tes coueth a kyngdome in mens conscien-  
ces: Gala. i. Yf any man preach any other  
gospell or glad tydynges vnto you, than ye  
haue receaued, holde hym acursed. There-  
fore what soeuer other thyng is thrust into  
oure handes agaynst and besyde the worde  
of God, to bynde mens consciences, by the sen-  
tence of the holy goost it is acursed, wherfor  
we must refuse it both with hande & foote.  
Titum. i. Rebuke them sharply that they  
may be found in the fayth, and not takynge  
hyde to Jewes fables and commaundementes  
of men, the which turne from the trueth.  
Vnto the cleane are all thynges cleane, but  
to them that are defyled and vnbeleuyng is  
nothyng cleane, but euen the very myndes  
and consciences of them are defyled. Who  
wolde not abhorre those preceptes whiche  
turne from the trueth? Euen so the holy  
gooste decketh mans traditions wth hys tytle  
with the which tradicion the deceauers of  
mans myndes go aboute to bynde mens con-  
sciences, where as God byddeth not. Here I  
do not regarde those great prayfers of ab-  
stinence, the which I wyll call me the Epi-  
cure of Christe men as saynt Jerome called

humane, as though I wete about to loose  
the byrdell of gluttony. These fellows wyl  
dispute with a full belly of fastynge, and yet  
they eat fesans, partriches, and al þ pycked  
dayntyes that can be found in a cōtry. Now  
tel me I pray you what haue I sayde besyde  
the sentences of þ holy goost: I do not teach  
the abuse, but the ryght vse of the creatures  
of God, with geuyng thanks. I take not  
thought onely for the belly, but also for the  
conscience. ffor with these mans tradiciōs,  
mens consciences be marked with an whot  
yron, and God is worshypped wpyth com-  
maundementes of men: the which thyng  
in the .xxix. of Esaye, he hateth and abhor-  
reth. It is a very leoperdous matter to laye  
snares for mens consciences and to offende  
agaynst the Christen lyberte, which cost so  
much. Yf ony man laye agaynst vs saynt Je-  
rome, or ony other of the fathers: I answere  
that the fathers were neuer in that blynd-  
nesse, that they wolde be beleued moze then  
the scripture. He despiseth not the fathers  
whiche enforceth hym selfe and labourerth  
to glorify þ father of all, which is in heauē.  
He that in the matter of conscience doth  
thynke, that God shulde rather be obeyed,  
thē man, doth not contemne men, but mag-



misfeth God, the Lorde of men and angels.  
And the condicions and state of christen me  
is not so, that they ought to take example or  
rule of lpyunge of the prophetes of Jupiter,  
that abstepne from fleshe and sothe meate,  
or of the temple of Eleusis, y is Ceres, or of  
Dyphus, yet that holy man is not ashamed  
in hys monkery of so voyde wordes in the  
seconde boke agaynste Iovinian. As tou-  
chyng offendynge, I haue taught alwayes  
accoordynge to the Apostles doctrine Roma  
xiiii. that we shulde haue a respecte and re-  
garde of weake personnes, that he that ea-  
teth, despise not hym that eateth not: he  
that eateth not, let hym not iudge hym that  
eateth. And albeit he sayeth ther is nothyng  
vncleane of it self, but vnto hym which re-  
keneth that it is vncleane: yet for all that  
he wyll not that our brother shulde be gre-  
ued wpyth the abuse of oure lyberte, and to  
be lost wpyth meate, for whom Christe suf-  
fered death. Ther be other farre greater  
thynges than meate and drynke that a chri-  
sten man shulde regarde, namely, peace and  
edifyenge. For the kyngdome of God is  
not meate and drynke, but ryghteousnes-  
se, and peace, and ioye in the holy gooste.  
Therefore let vs folowe those thynges that

belonge vnto peace and to þe edifyeng of oure  
brother one towarde another . Hast thou  
sayth: kepe it to they selfe before God . And.  
1. Corint. viii. Knowlege maketh mā to swel  
charyte edyfieth, take hede lest your lyber  
te offend those that be weake. All these be þe  
wholsome doctrynes of þe holy goost, & geue  
none occasion of gluttony, as the defenoers  
of tradiciōs do dreame.

¶ Of fastyng. The newe learnynge.

We must fast certayne dayes vnder þe cō  
mmandement, as the Apostels euen the. iiii.  
ymbrynge dayes, and the lent.

¶ The olde learnynge.

Our lyfe is a warfare or souldyers lyfe  
Job. vii. We must fyght cōtinually with an  
enemye that we haue at home within vs,  
namely the flesh: lest he beynge made to fat  
& wantō with excesse of meate and drynke,  
preuayle agaynste the spryte. Take hede to  
yourselfe (sayth Christ Luc. xxi.) lest your  
hartes be ouercomme with surfettyng and  
dronkēnesse, that the daye of the Lord come  
not vnto you as a snare. Rom. xiii. doth the  
holy goost cōmaūde to cast awaye þe woꝝkes  
of darknesse, and to put on the armour of

lyght, and he reherfeth vnrasonable eatynge  
and bankettyng and dronkenesse amonge  
them. He doth appoynte no certayne daye,  
but onely he sayeth make not prouysion for  
the fleshe to fulfyll the lustes of it: wyllynge  
that we shulde abstayne from vnrasonable  
eatynge and dronkenesse, to put away the  
workes of darknesse: not for one or two  
dayes, but at all tymes. Let no man thynke  
that this fast is a chrisen mans fast which  
now raygneth, is commaunded, and hyghly  
praysed, whan we fast certayne houres, and  
other dayes make lusty chere, worshyping  
our belly for our God. In the which thyng  
we be worse then the heythē mē, which dyd  
order they? lyuelode not to pleasur, but to  
the health and strength of they? bodyes.

For they consydering what excellency and  
worthynesse ther is in the nature of man,  
dyd perceaue how foule a thyng it were to  
flowe in excesse, to lyue delicioufly & plea-  
sauntly, and howe honest it were to lyue  
sharply, mesurably, sadly and soberly. The A-  
postle monyssheth vs. i. 1. Cor. v. of oure  
state and condition. We (sayeth he) are the  
childrē of lyghte and the chyldrē of the daye,  
let vs be sober: he byddeth vs not do so for. ii  
or. iii. dayes, but all the tyme that we beate

about this body of synne. Who can here in  
so grate diuersities of complexions prescribe  
measures and dayes: Every man knoweth  
hym self howe longe he hath neede to  
fast, a what punishment he nedeth to tame  
his fleſhe wythal. Therfore we do not pre-  
scribe layly fastes as þe Esseyes dyd, nor yet  
with the makers of traditions fastes appo-  
ynted to a certen tyme: but we exhorte to  
continuell sobernesse, and to se that the  
fleſhe be brought vnder, lest whan the Lorde  
cometh, we be founde carelesse without any  
thought. And after this maner alwayes we  
do exhorte, moue, and dzyue, in season and  
out of season the churche and congregacion  
of Chryste, to a temperate lyfe, and to a  
faste semyng a chryſten man, alwayes sa-  
uyng the lyberte of a chryſten man. But  
we do refuse and cast awaye, that fulbelly &  
dronken fast, as stynkyng hypocrysy: the  
which we cast in Gods teth, euen as a me-  
rite, and yet it maketh nothyng for the sub-  
duyng of the fleſhe, seynge that it beyng  
proude by the bodely exercise onelye regar-  
deth not true holynesſe. I wpll sende these  
hypocrytes vnto Esay the prophete to the.  
viii. chap. were as they may learne sufficy-  
ently what maner of fast God wolde haue.

Thynk you (sayeth he) that I loue thy maner of fastynge wherby men at prescripte & certayne dayes chasten the selues, goynge wpyth theyr heades wythen downe lyke an hoke, strewed wpyth asses, and clothed wpyth sackcloth: Wylt thou say that thys maner of fast, and that vpon thys or y appoynted day is moze accepte to the Lord: but rather euen contrarywysse, thys maner of fastynge do Ialow & loue: ffor geue thy detters wrap ped in shrewed barganes, and losse theyr violent oblygatiōs, set the at lyberte, whom thou dyddest cast in pryson for det, & break from them all maner of bondes and pokes, diuylde out thy meat and drinke to the hungry and thyrsty, and the pooze wayfarynge straunger lede thou home to thy house, whē thou sepest the naked, clothe hym, & turne not thy face from thyne owne flesh. Here thou sepest that the body in dede muste be chastised, but that outwarde punishment doth lytell auayle, excepte thou orden it to the fastynge of the mynde, that is, to abstayne from euell desyres and affections, and frome couetousnesse and vnmecyfulnesse. And that ye may fast after thys wyse, ye nede no choyce of meates excepte the manner or cause of tarynge.

of the flesh require it. For thou dost absteyn  
and vsest very skarsely all maner of meat  
to the sustenance of thy nature : therfore  
thou mayst vse fysh or fleshe, whether thou  
wylt : how be it fyshes be a maner of fleshe  
as witnesseth the Apostle .i. Corint. xv. and  
Plini, in hys hystrorpe of nature : lest ony  
playenge the Jew, shuld wrench hys nose at  
thys.

### ¶ Of the difference of dayes, The newe learnynge.

The dayes be not equall and alyke, some  
be holy, and the other not so, wherfore þ son-  
day is holy day to all chryste men, to be ha-  
lowed in ydelnesse, lykewyse oure ladies  
dayes, & the Apostles dayes, & other chosen  
of the church to kepe holy daye & to abstayn  
fro laboure so þ yf ony man do ony scruple  
or handylaboure, & worke in the afoze sayde  
dayes, he synneth. Wherfore yf ony man co  
strayned by necessite do ony worke, ether  
at home, or abrode on þ holy daye, he shalbe  
more cruelly handled of the byshoppes, offi-  
ciales, and curates, than yf he had comytred  
aduowtry, or had pylled his neyghboure with  
vsury.

### ¶ The olde learninge

Certayn dayes must be appoynted vpon men must forbear fro handlaboure not that the daye shulde be holper and worther in the which we mete together, but þ the inordynate cōmyng together shuld not mynish the fayth in Chryste. And that we maye heare the better and moze commodiously, the worde of euerlastyng health, and maye receaue the supper of the Lorde, and shewe to God with commune peticyon the necessite and nede of the church, and that we maye praye together. Ther must nedes be certayne dayes appoynted in the whiche (whyle as þ busynesse of þ soule is in hāde) we must absteyne from prophane and household labours. Yet for al that we must take hede lest we lese and destroye mens soules with snares of commaundementes: & take hede that we playe not the Jewes and obserue dayes, as they obserued þ sabbath day, and the feastes of the new Moone agaynst the doctrine of the holy goost, (Gal. iiii.) as though they were necessary to be kepte for ryghteousnesse. For that were to cast away the lyberte of fayth, and to turne agayne to the weake and beggerly elementes and ceremonies, and to denye Chryste. The hebzues were commaunded to kepe the Sab.  
C. i.

daye; but when the lyght came, the sha-  
dow vanyshe awaye, so that it is not law-  
full now for any mā, to orden any lawe, or  
make synne, where scripture maketh none,  
and leaueth the lyberte. Collo. ii. Let no mā  
iudge you in the parte of the Sabbath daye  
ec. Saynt Austen speaketh thus of þe Sab-  
bath daye in his booke of true innocency: Se-  
yng þe kepynge of the sabbath daye is ta-  
ken away, the which is shadowed by the va-  
cacyon and reste of one daye, he kepeth a  
perpetuall sabbath daye, that haupyng hope  
of the rest to come, geueth hymselfe to holy  
worke, and doth not boast in his owne wor-  
kes, as though he had receaued the of none  
other, and knowlegeth that he worketh in  
hym, the which euen in workynge is quyet  
and at rest. Therfore saynt Jerom sayeth  
very wel, that in the new testamēt al dayes  
be equall, and lyke holy, and that euery day  
is the holy daye of the resurreccyon, and  
that it is lawfull to fast alwayes and to eat  
the body of the Lorde, and alwayes to pray.  
And the Apostle Rom. xiiii. wyl not that he  
shulde be rashly iudged, the whiche iudgeth  
the same of euery daye. Those thynges  
that were commaunded or forbydden in the  
lawe, as concernynge dayes, meates, clo-



thynges, places and persones, of outwarde  
thynges, they were ordened & layed on mens  
neckes, for the tyme of correccio: But now  
whā the grace of the gospel doth shyne, they  
vanysh awaye, and lyberte raygneth, where  
by we worshipping God nomore with certayne  
dayes prefixed, and with outwarde workes,  
as the Jewes dyd, but in sprete and trueth.  
For these ceremonies of the lawe dyd be-  
longe to the Jewes, and not to the gentyles  
Actu. xv. Ye maye se playnly. Mat. xii. Mar-  
ti. Luce. xiiii. Joh. v. and. ix. how that Christe  
the auctour of our lyberte, dyd intreate the  
Sabbath day. Therfore it were the byshop-  
pes dewty to put downe some of those holy  
dayes, & which christen people haue no nede  
of, the whiche geue occasyon to the people,  
both to lese theyr mony and theyr soules.

¶ Of prayer. The new learnynge.

We must praye at certayne houres, as  
at matyns, syxte houre, the thyrde, the fyrst,  
at euensonge and at suche other. And it is  
made moze conueniently in churches halo-  
wed vnto God accorpyng to this sayenge:  
Blesse the Lord in þ churches. ac. My house  
shalbe called the house of prayer. Ther be  
many thynges in þ tēples, which styre vp de-  
uocō: as þ mayeste of þ place, & christened

bees, organes, sacryngbels, syngynge, waxe  
candels, the relyques of sayntes, pyctures,  
ymages, halowed vestimētes, the sacramēt  
of the altare, halowed altares, in the wor-  
ship of sayntes, banners, supplicacyons,  
the anoyntyng of the church, and the hallo  
wynge of the same, the holy water, which e-  
uen the deuels be afrayed of, the presence  
of angels, for it is wyrtten Genesis. xxviii.  
This place is terrible, & ther is a sure pro-  
mys of hearynge as it is. iii. Reg. the. viii.  
Chapter. The Lozde answered to þ prayer  
of Salomon: I haue herde thy prayer,  
whiche thou prayed before me, I haue hallo-  
wed this place whiche thou haste buylded,  
that I may set my name there for euermore  
and myne eyes and my harte shalbe there  
for euermore. &c. Also ther be certayne hal-  
lowed beedes, and they be honge vp on the  
church dozes, a certayne nombze of pater  
nosters and aues must be kept, also ther be  
some prayers which haue pardon longynge  
therto. Also we muste saye a pater noster  
euery daye to our owne Apostles, and to þ  
sayntes which we haue chosen vnto our sel-  
ues, for deuocyon.

¶ The olde learnynge.

The blessed Trinite is to be worshipped in euery place. Psalm. c. iii. O thou my soule geue thanks and blesse the Lorde in euery place of his lordshippe. Christ also sayeth Joh. iiii. The houre commeth & now is, whan the true worshippers shall worship the father in sprete and in true th: for verely such the father requyrez to worshipping hym. God is a sprete, and they that worship hym, muste worship hym in sprete and verite. Where as Christ doth answer the Samaritane, argyng hym of the place of prayer, and sayeth: Woma beleue me, the houre commeth (ye, & he sayd that the houre was euen then) when ye shal nother in this moostayne, nor yet in Ierusalem worship the father. i. Tim. ii. sayeth Paul: I wyll that me praye in euery place lyfing pure & cleane hādes, without wrath, argyng or altercacyon. Lykewyse in the. vii. chapter of the Actes where saynt Steuen chekyng & blyndnesse of the Jewes, auauncyng the temple of Salomon, sayeth: But he is hyst of all dwelleth not in temples made with hādes. As sayeth also the prophete Esay. lxi. Heauen is my seate & earth is my foote stoole, what house wyll ye buylde for me sayeth the Lorde: or what is my resting place: hath

not my hande made all these thynges: and  
all these thynges be made sayeth the Lorde.  
On whom than shall I loker: euen hym that  
is of an humble & a lowly sprete, & standeth  
in awe of my wordes. We haue the wordes  
of the father, & of the sonne, & of the place of  
prayer, the which the holy goost spake, shall  
we not beleue the sonne whom the father co  
maunded to be herde: Mat. xvi. And he dyd  
saye with an earnest affirmacyon: Woman  
beleue me. &c. I knowe that ther was in the  
olde law the arke of the conuenaunt, and the  
sumptuous temple of the Lorde, where as þ  
Jewes had the promyse of God. ii. Para. vii  
Myne eares shalbe lyfted vnto the eares of  
hym whiche shall praye in this place: for I  
haue chosen this place. But what shall we  
do now: seyng that Moses is gone, which  
was the seruaunt of the whole house of the  
Lorde, and the sonne cometh Jesus Christ  
whiche is the Apostle and the byshop of oure  
fayth & confession. heb. iii. & that he is come  
to prepare the quicke temples of God, as a  
byshop of good thynges for to come, entring  
by a greater & moze perfect tabernacle, not  
made w handes (that is to saye) not of mā's  
buyldynge, nother by the bloude of goates &  
salues, but by his owne bloude he entred

once for all in to the holy place, and for an  
euerlastyng redemption. heb. ix. he is gone  
that gaue the law, & another is come in hys  
rowme, by whom grace is geue Joh. i. Haro  
is gone, for the true prest for euer after the  
order of Melchisedech is come. To cōclude  
the fygure is vanished, because þe lyght hath  
shyned. Then what nede we so costly & glo-  
rious pompe of ceremonyes in þe new testa-  
ment: we dyspryse not those buyldynges, to  
the which þe people cōmeth to heare þe worde  
of God more cōmodiously: but we dyspryse  
the abuse & the erroure, namely, þe they kepe  
no measure, and can neuer make an ende of  
buyldyng & deckyng of such royal churches.  
Exo. xxxvi. at þe cōmaundement of Moyses,  
the cryer forbiddeth, that nother mā nor wo-  
man shulde offer vp ony more to þe buyldyng  
of the tabernacle: for the people offred vp a  
great deale more, then nede was. Now our  
cryers without ende & measure requyre gyf-  
tes of the people to þe buyldynges of tēples.  
Where doth Christ requyre in þe new testa-  
ment such ornamentes of churches: & where  
doth he appoynt such buyldyng to be made:  
Cōmaunded not he vs to worship the father  
in sprete & in verite: The which two wor-  
des cōdēne þe whole tragedie of ceremonies.

E. iiii.

whiche we thynke profytable and good for  
prayer. ffor what helpeth to the sprete and  
trueth of worshipping of God, such infinite  
dyuerſite of vestimentes, belles, organes, &  
songes of dyuerſe kyndes: Yf those thynges  
kyndle deuotion, & steare vp a mans mynde  
to god, it were best that not only churches,  
but also houses, townes, hye wates & stretes  
shuld be ful of pangling of belles, & be reple  
nyshed with ymages. The Lorde requyrez  
the sprete and trueth, and we cōtrary wyse  
shewe and set forth a carnal pompe, & solem  
nite of ceremonies, the which is not onely  
as great as all the Jewes fashions and ry  
tes, but passeth them farre, both in nombze  
and greatnesse, hauyng in steade of þe sprete  
the flesh: for the trueth, moost coloured and  
paynted ypocrisye: for we spende the whole  
daye with syngyng, sacrifysyng and mum  
blyng. We speake with tungen, but no mā  
preacheth, which shulde speake vnto men, to  
edifye, exorte, and to comforte. i. Coz. xiiii.  
The Apostle wyl leuer speake. v. wordes w  
his vnderstādyng, þe he may instruc & teach  
other also, rather thē ten thousand w tūges.  
We thōoze out psalmes without vnderstan  
dyng for auastage & lucre, makyng a sound  
wout deuotion: & alas the worde of God is

compelled to geue place to this blynd seruice  
and þ ordinaunce of the Apostle also. We cry  
now a dayes as the Jewes cryed in tymes  
passe: Jeremie. vii. The temple of the Lorde  
the temple of the Lorde, & temple of þ Lorde,  
Gods seruice, Gods seruice, Gods seruice,  
trustynge in wordes of lyenge: where as all  
thys busynesse of ceremonies, is playne hy-  
red geare for mony, that it may be fulfilled.  
that the Lorde sayde. Malachie. i. Who is  
ther amonge you that wyl shute the doores,  
& wyl kyndle myn aultare frely for nought:  
wherfore it foloweth, I haue no pleasure in  
you sayth þ Lord of hoostes, I wyl take no  
reward of your handes. Yf the tragedie and  
spectacle of ceremonies lyketh you so well,  
go to, let vs brynge home agayne the whole  
Jewyshe shew, and þ whole maner of worschyp-  
pyng of the Jewes, let vs deck vp Aaron, let  
vs orden leuytes, let vs kyll & offer vp shepe  
oren, and calues: and euen let vs be circum-  
cysed wyth the madde Jewes, & let vs loke  
for an other Messyas, that may brynge vs in  
to the lande of Canaan: not by the power of  
the Lorde, but of the world. Surely yf that  
moost costely and sumptuous worschyp-  
pyng of God is Chrystes religion, in the which ho-  
lynesse consisteth: I graunt that I can not



all that is our religion. But yf Christ be  
our Lord & master, and his doctryne be the  
doctryne of the father, & truthe & the waye,  
then is the whole brayle of ceremonies no-  
thyng lesse, than the worschippynge of God.  
Where do we reade in þe gospel of bized pray-  
ers, which ye wyl let a man haue for mony,  
& yf he geue no peny, he shall haue no pater  
noster: where doth the Lord allowe byeng &  
sellyng, choppyng and chaungynge in holy  
thynges? As for those places whiche they  
brynge for the appoyntyng and assignyng  
of a certayne place of prayer, euery mā may  
se that they handle them wouthout any ma-  
ner of indgement, and woth playne yguo-  
raunce of scriptur. It is euil of the same sort  
that they sayne, that the deuyl is afrayed of  
holy water, as though he were not moze a-  
frayed at the syght of a christe man, whome  
the opntement of the holy goost, hath made  
holy, and is the temple of the holy goost.  
And as for that, that they brynge for the ha-  
lotyng of beedes and the nombze of pater  
nosters, as the Psalter of oure lady & suche  
other, it is moze vayne, then any tryfles  
be in the worlde, and moze folysh then  
the tales whiche olde wyues tell in wynter  
nyghtes by the fyze syde. Therefore we must



praye to the father of heauen, thow art our  
Lorde Iesus Christe in spirite and truth in  
euery place, that oure prayers be not bound  
to places. ffor ether we go in to oure preyng  
chambre & shut the dore after vs, & pray vnto  
þ father, whiche is in secreete: or we praye  
in euery place after the learnynge of saynt  
Paule, in the fyrste epistle the. ii. chapter to  
Timoth. ffor the whole world is the temple  
& churche of God. The heauē & the heauen  
of al heauens ar not able to receaue þ Lorde  
how much lesse then thys church: Yf I ascēd  
vp to heauē, (sayeth the royal prophete) thou  
arte there: yf I descende and go down to hel  
thou art present. And God his owne self say  
eth by Jeremy the prophete in þ. xlii. chapt.  
I fyl both heauen & earth. And the Apostle in  
his preachynge to the men of Athens, sayeth:  
God is not far from vs, for we lyue in hym,  
are moued, and be in hym. Actu. xvi.

### ¶ Of vowes.

#### The newe learnynge.

Nowe to the Lorde and persourne it  
that ye vowe Psalm. lxxv. Therefore we  
may vowe and we ought to geue it that we  
vowe: for ther is a lawe made of geuyng to  
them whiche vowed. In the. iiii. boke of the  
sentence. A vowe is made when a mā of his

stone wyl promyseth that he wyl do o: kepe  
some good thyng, to the whiche otherwyse  
he is not bound, although he be bound after  
þ vowe be made. There be. iiii. principalle &  
substancial vowes, that is: of pouerte, cha-  
stite & obedience. He that is once made a re-  
ligious man o: a preste, is bounde to lyue so  
fo: euer, by hys vowe.

### ¶ The olde learnynge.

A vowe is a law (say þ scoole mē) made to  
perfourme such thynges as mē haue vowed.  
It is playne what the holy scripture doth af-  
fyrme and iudge of the lawe, and of þ wo: -  
kes of it. Now is mā not iustified, o: made  
ryghteous by þ lawe and wo:kes of Moses  
lawe: howe muche lesse by the wo:ke of vo-  
wes, whan as scripture vterly refuseth and  
despeth all mans tradicions, and God wyl  
not be wo:shypped with lawes of mans tra-  
dicions, Esay. xlii. Math. xv. Marc. vii. ff o:  
nely sayth in Chryste doth iustifye and not  
wo:kes what so euer they be, and sincere  
sayth wyl not suffer men to put confidence  
in they: wo:kes. In dede sayth brygeth forth  
wo:kes because she wo:keth by charite, but  
she suffereth no man to truste vnto them w:  
thys vngodly opinion, that he shulde be iusti

sped by them, because that were to deny the  
Lorde & bought vs with hys precious bloud.  
Vowes are wont to be taken wyth none o-  
ther opinion, the that by them synnes shulde  
be done awaye, and to deserue grace and re-  
mission of synnes: therfore sprynge they of  
the ignorance of Christes religion, & they  
be playnely wicked, & therfor they be nought  
and of no pryce. For euen the scoole mē say,  
that those thynges be no vowes, whiche do  
turne to & damage or hynderaunce of a mans  
saluation: seynge that a vowe hathe & same  
thynges folowynge, which an oth hath, that  
is: iustice, iudgement and truthe. To wyl-  
l & desyre to be iustified by workes, is to cast  
away the grace of Christ: and that is to lese  
the true healthe and saluacion. Therfore  
these vowes that be so greatly boasted of, be  
no vowes, and of no value, for thys short ar-  
gumente of Paule fearfull to all vowers  
shall stande: pfergheousnesse be of the lawe  
then Christ dyed in vayne. Galat. v. Ye  
are gone quyte from Christ as many as are  
iustified by the lawe, and are falle from gra-  
ce Gala. ii. We know that a man is not iu-  
stified by the workes of the lawe, but by the  
sayth of Iesu Christe. Yf these thynges be  
sayde vnto the Jewes, the whiche presumed

to be iustified by þe workes of moſes lawe, who  
can abyde our vngodlyneſſe, which loke for  
thoſe thynges by the workes of our lawe, &  
which only Chriſte geueth in ſayth: Ther-  
fore it repenteth vs of oure recheſſe vowe;  
& we deſyre forgeueneſſe of God, for our ſyn  
done by oure foliſh vowe, & we turne agayn  
to þe lyberte, which Chriſtes bloud gat vn-  
to vs wth a ſure belefe, and deſpynge the  
maſters & teachers of workes, the opẽ ene-  
myes of Chriſte, & we rather heare þe ſaynge  
of þe holy gooſt: Gala. v. Stande in þe lyberte  
where with Chriſt hath made vs fre, & wrap  
not your ſelues agayn in þe yock of bondage.  
As touchyng þe places, which they bring out  
of þe olde teſtament for þe mayntaynyng and  
ſtablyſſynge of vowes, they make nothyng  
for the purpoſe: for þe maner of vowyng per-  
tayned vnto þe Jewes, & now be put away as  
be ſacrifices. Actu. xv. It ſayth in Chriſte ma-  
keth all outward thynges fre: nother doth  
the bondage of vowes, and our lyberte agre.  
What nede many wordes: Dure vowes be  
wpythout ſaythe, & therfore they be ſyn. Now  
who wold be afrayed to leaue & forſake ſyn:

¶ Of counſels, The newe learnynge.

The goſpell is diuyled in counſels & co-  
maundementes; we be bound to kepe þe co-

matrimentes and not to despyse þ coun-  
sels. The counsels be in the. v. of Mathew:  
to loue our enemyes, not to resist euill, not  
to stryue in the court or law, to lende euery  
one that nedeth, and such other lyke. The  
which yf they were commaundementes, they  
were to heuy burthens for the newe lawe.

Thus saye the Parisians.

¶ The olde learnynge.

We haue a counsel in þ gospel of lpyng  
syngle Math. xix. and. i. Corin. vii. But they  
that be in the fyfte of Math. they be no coun-  
sels but preceptes: the which thyng is ma-  
nyfest by the circumstance of the text. For  
Christ dothe threaten, the whiche he wolde  
not haue done, yf he had onely counselled. He  
that doth threaten a payn, doth propound &  
set forth a law, and counselleth not. More o-  
uer it is comaunded: Loue thy neyghboure  
as thy selfe. That loue cōteyneth in it those  
thynges, which we haue spoken of. And lust  
is forbydden, and therfore be the aforesayde  
forbydden also. Whan Math. had rehearsed  
those thynges which þ schoolmen reke among  
counsels, he sayeth by and by after: That ye  
may be the chyldren of youre father whiche  
is in heauen. Math. v. Lyke wyse also saynt  
Luke (after that he had rehened by these  
lawes) sayeth: And ye shal be þ sonnes of the

moost best. Therfor they that do the not,  
shall not be the chyldren. Surely a counsel-  
ler wolde not haue spoken after this maner:  
ye thus dyd Chrysostom, Austen, Hilary vn-  
derstand the wordes of Chyriste. Then ys the  
Lorde commaunded al those thynges, why do  
we that be seruauntes, louse and breake the  
lawes of the Lorde for oure pleasure.

¶ Of matrymony, The newe learnynge.  
The fourthe degree of kynred stoppeth  
matrymony. There be .xii. impedimentes of  
matrymony, whiche hynder maryage to be  
made, and lose it ys it be contract, namely,  
errore, condition, bowe, kynred, faute or  
cryme, the diuersite of worshipping, power,  
bond, honesty, ys thou be of affynite, ys thou  
be impotent in rendyng deute. These  
hynder mariage to be made, & ys it be made  
breake it agayne. Certayne thynges ther be  
whiche hynde mariage to be made, but they  
lose it not ys it be contract: that is the tyme  
of not spousynge, and the forbidding of the  
churche. Also a spirituall kynred is gottē by  
the sacrament of baptyme & cōfirmacion or  
bysshoppyng, the which letteth matrymony  
to be, and putteth asunder it, & is made. Itē  
the order of subdeaco, deacon, and presthod  
stoppe matrymony to be taken, and put it

awaye yf it is taken, because that the bowe  
of chastite is toynded to those orders. Also yf  
ther be a deuozcement, both the man and y  
woman must abyde vnmарped.

### ¶ The olde learnynge.

Ther be degrees of kynne oz consan-  
guinite and affinite red to be forbydden in  
the. xliiii. of Leuiticus, namely: father, mo-  
ther, stepmother, a natural syster, lawfuf sy-  
ster both of father and mother, cosyn, aunte  
of y fathers syde & of the mothers syde, the  
wyfe of myne vncle, the doughter in lawe,  
the wyfe of my brother, stepdoughter, y son  
of y stepson oz stepdoughter, y syster of my  
wyfe my wyfe beyng alyse. Here is forbyd-  
den y fyrst degre of affinite, & the seconde of  
kynne oz cōsanguinite: though the doughter  
oz nefe of my brother oz syster is not reke-  
ned to be forbyddē. Seyng that these be pro-  
uыded & taken hede of, by the lawe of God,  
they must nedes be honest, sothat it were fa-  
lysh hardinesse for a man to put his decrees  
to the worde of god. Those thynges that be  
spoken of the tymes that be voyde of spou-  
sels, and of the forbyddynge of the church,  
they be māns inuencyons. And the spirituall  
kyndred hath no testimony in the scripture.



Therefore if it shalbe & glyster with neuer  
so fayre and goodly a lyknesse, we maye  
as easely despise it, as receaue it. Why doth  
not holy fraternite let mariage, by þ which  
we are al knyt together in Christ: They be  
my brethren & my systers as many as con-  
fesse Christ. That þ order is a let vnto ma-  
trimonye, it is nothyng els but false spea-  
kyng through pprocryspe: for yf matrimony  
be a sacrament, (as they saye) I can not se,  
why holy order can not suffer þ holynesse of  
matrimony. Mariage is honourable, as the  
holy goost wytnesseth heb. xiii. And they  
thynke that the holynesse of matrimony is  
contrary to the holynesse of order, þ whiche  
thyng the Apostle neuer knewe. i. Tim. iii  
Tit. i. Where he wyll that a byshop shulde  
be the husbande of one wyfe: and. ii. Timo.  
iii. he calleth it the learnyng of deuels yf  
ony man forbyddeth matrimony. i. Cor. vii.  
he sayeth not onely it is better to mary thē  
to burne: but he comaundeth openly in this  
maner: ffor the auoydynge of fornicacyon,  
let euery man haue his wyfe. Who is that  
euery mā: is it not manifest that mariage  
is fre to all men which haue not the gyft of  
chastite: Saynt Jerome sheweth a cause,  
why in the ix. of the Actes. Christ called S.



Paul a chosen vessel: namely, because he  
was the storehouse of the lawe and of the  
holy scripture. And agaynst Iouinian he say  
eth: I wyll brynge forth Paul the Apostle,  
whome as ofte as I reade, I thynke that I  
heare not wordes, but thōdering. But they  
which defende the fylthy synge lyuynge, des  
pyse this thonderinge of this chosen vessel,  
as the barkyng of a dogge, and they thynke  
that he that is within orders, synneth dead  
ly yf he mary a wyfe. God the father byd  
orden mariage, the sonne byd cōmende and  
honoure it with his presēce & with his fyrst  
myracle, the holy goost pronounced it ho  
nourable, Paul the seruaunt of Jesu Christ  
forbyddeth not byshoppes and deacōs to be  
maried: And they which boast them of the  
Gospel, nombze the mariage of prestes a  
mōge deadly synnes, as a prophane and un  
holy thyng, the which the holynesse of or  
der can not suffer. Why beleue they not at  
the leaste the sentence of holy fathers: for  
Theophilactus vpon the .viii. Chapter of  
Mathew sayeth: Learne here that mariage  
hyndereth not a man from vertue, for the  
prynce of the Apostles hadde a mother  
in lawe. Farthermoze we do allowe no  
denozement, but in case of fornicacyon,

as Chyſte ſayeth Math. xix. Where as it is  
lawful for the vngylty after þ deuozcemēt  
to mary agayn: the which thyng myght be  
eaſely done yf the man aduouterer oz þ wo  
man ſhulde be kyled, after the law of God  
Deut. xxxii. Now they tary both vnmaried  
the which is a deuozcement rather in name  
and in worde then in dede . The texte of  
Math. xix. is manyeſt : (Whoſoer forſa  
keth his wyfe, but onely for fornicacyon &  
marryeth another, he cōmytteth aduoutry. )  
ffor this claufe that is put betwene: (except  
it be for fornicacyon) declareth & ruleth the  
whole ſentence, that yf ony fornicacyon do  
chaunce in the meane ſeaſon, he that forſa  
keth the woman aduouterer and marryeth  
another, he beynge vngylty, that he cōmyt  
ted none aduoutry. And why do not we in  
ſuch caſes, go rather to the ſcripture, that is  
inſpyzed of God, then to thoſe wytters of  
ſūmes: ſeynge that the Apoſtle. ii. to Tim. þ  
iii. Chapter ſayeth that the ſcripture is pro  
fytable for correccyon and teachynge.

¶ Of Byſhoppes. The new learnynge.

A Byſhop is of hyper authorite then a  
ſymple preſt, and hath the reſeruacyon and  
kepyng behynde to hym of certayne cau.

Is: for the hyer that the degre is, & greater  
and more is the power. And this new lear-  
nyng wyneketh at & ouerseeth the pompe &  
pypde more then worldly, of them which call  
themselves the successours of the Apostles  
and preach not the word of God, the which  
is the moost worthy hye office in y church.

### ¶ The olde learnynge.

Whan ther rose a contencion amonge  
y discyples, which of them shuld be thought  
greatest amonge them, Christ sayde: The  
lordes of the Gentyles haue domination o-  
uer them, but it shall not be so amonge you.  
Where as Christe wolde haue taken cleane  
out of the discyples myndes the desyre of ho-  
noure. For yf oure Lorde and mayster dyd  
not come to be mynistred vnto, but to myn-  
ster and serue other (as it is Math. xx.) how  
muche lesse shall it become seruauntes, to  
swell and be proude with worldly desyre of  
honoure: The which thyng the Apostle tea-  
cheth playnly. i. Cor. iiii. So (sayeth he) let a  
man reken vs, as ministers and seruauntes  
and disposers of the secretes of God: he say-  
eth mynisters and seruauntes, and not lor-  
des and prynces of the worlde. So in many  
places of hys epystles, he calleth hymselfe  
¶ iii.

an Apostle, and the seruant of Iesu Christ,  
and not a pynce. And Roma. the .i. chapter.  
I am not ashamed of the Gospel of Christ,  
for it is the power of God vnto saluacyon  
to al that beleue. i. To: in. i. he sayeth: That  
he was sent to shewe glad tydynges and to  
preach. And. ii. To: in. ix. he beyng remem-  
bered of his vocacyon, sayeth: Wo be to me  
yf I preach not the Gospel. farthermore,  
Christ whan he was aboute to sende forth  
his discyples in to y whole worlde, he made  
no defference of the power of the Apostles,  
but sayd vnto them al, Mat. the last. Teach  
ye al people, & so forth. And Marke the last:  
Go ye in to the whole worlde, and preache  
the Gospel to all creatures. Luke in y laste  
he maketh the a lyke wytnesses of the Gos-  
pel. Joh. xx. he sayd equally to the all: Take  
ye the holy goost, who so euer synnes ye re-  
myt, they are remytted. &c. Where is ther  
here any keepynge behynde of certayne cau-  
ses, and that great dyfference amonge y my-  
nisters of the worde: Yf y wyptynges of the  
fathers lyke you so wel, reade what saint Je-  
rome doth wypte of this mater, vpon y fyrst  
chapter of the epistle to Titus, whose wor-  
des I wyl saythfully rehearse here. A prest  
(sayeth he) and a byshop be all one. And be.

foze that (by the intysement of the deuill)  
studpes of dyuersyte arose, and that it was  
sayd amonge the people: I am Pauls mā,  
I holde of Apollo, I am Peters man, the  
congregacyon were gouerned by the com-  
mune counsell of prestes: But by lytel and  
lytel, that the plantes of discencyon myght  
be plucked vp by the rootes, al the care was  
deuolued and brought vnto one man. Ther  
foze lyketwysse as the seniozs and prestes do  
knowe that they be subdued and vnder hym  
that hath rule ouer them, by the costume of  
the church: euen so þ byshoppes shuld knowe  
that they be greater then the prestes, more  
by costume, then by the truthe of the ordy-  
naunce of God, and that the church ought  
to be ruled of them altogether alyke, folo-  
winge Moses, which whā he had alone the  
power and rule ouer the chyldzen of Israel,  
he chose .lxx. persones, with whom he myght  
iudge the people. Where is here Goddes  
lawe, whiche the byshoppes boast vpon for  
theyr primacye: Doth not saynte Jerome  
playnly graunt, that this difference and in-  
equalite is not of the lawe of God, but of  
costume: And whan he had declared þ gyf-  
tes and qualities of a byshop, rehearsed of  
S. Paul, he requyrez learynyng in a byshop  
ff. iiii.

Upon this place (sayeth he) maketh agaynſt  
them, which geue themſelues toſloggyſnes,  
pdeineſſe, and toſlepe, and thynke that it is  
an offence, yf they reade ſcripture: and deſ-  
pyſe them as bablers & vnproſitable, which  
are occupied in the lawe of the Lorde both  
daye and nyght, not takynge hede, that the  
Apoſtle commaunded euen learnynge alſo  
after the rehearſynge of the conuerſacyon  
of a byſhop.

### ¶ Of Ceremonyes.

Men reken that ceremonyes haue the  
name of a towne in Tuſcia called Terete,  
and by ceremonies we meane the worſhip-  
pynge of God, but outwardly.

### ¶ The new learnynge.

The ceremonyes which our fathers or-  
dained, muſt be kepte, and not chaſged, they  
are the worſhippynge of God. The religi-  
ous men, and rude preſtes do defende the ce-  
rimonyes (what ſo euer they be) ſo ſtyfly,  
as though holynesse conſyſted and ſtoode in  
them only. For we haue ſene in theſe tymes  
the holy orders contende and ſtrpyue with  
vniſtaſcheable hatred amonge them ſelues  
for ceremonyes.

## ¶ The olde learnynge.

We may not swarne nother to the ryght hand, nor to þe lefte hand, but we must walk in the kynges hye waye. Our lyfe is in that case, that we can not be without ceremonies. ffor we be not angelical spirites, but men, & as long as we lyue in thys vyfible world, in the prerson of thys body, we muste nedes haue difference of woorkes, of places, of offices, of tymes, of persones, & of other thynges. ffor we be (as the Apostell sayeth. Romano. xii.) many membres, and one body, & not haupnge all one acte or office. But after that the lyght of the gospell came, and folowed the shadow of the law, we shuld vse very few ceremonies, as we haue baptyme and the supper of the Lorde, after the ordinaunce of Christ in the newe testament. ffor we vse (as we be alwayes redy to þe worste) to set muche by ceremonies, and to conceaue a vayne opinion and confidence to be iustified by the, yf they be perfectly done: and yf we leaue them vndone, we conceaue a folysh feare, (þ is) of euery hande a noughty conscience. Therfore lest we shuld swarue away from the prycke of trew holynesse, let vs take sayth and charite vnto vs, as the  
ff b.

rules and gyders of ceremonies, in the  
whiche yf they were done, they myght be  
done, godly. Befoze all thynges we must  
take great hyde and diligent prouision, lest  
ceremonies hurte and destroye the head &  
the roote of oure religion, which is sayth in  
Christ. ffaith and belefe in Christ is onely  
oure ryghteousnesse, which worketh after-  
ward by charite, the which yf it continue in  
safegarde in the liberte of the sprite, ye may  
lyue and be occupied in the ceremonies of  
the charche without ony blame. ffor he that  
is iustified by ffaith, kepeth ceremonie,  
lest he shuld offende those that be yet weake  
in ffaith: not as necessary to ryghteousnes-  
se, but as a teachyng and a byngyng vp for  
weaklynges: beleuyng stedfastly, & all those  
outwarde thynges be fre vnto vs thozowe  
faith, and that we owe nothyng to ony body  
but onely loue. Roma. xiii. By thys rule  
the Apostle beyng conuersant amonge hys  
brethren, without the peoperde and the losse  
of conscience and ffaith, was so fre by the  
sprite of ffaith, that for al that he made hym  
selfe an vnderlyng and a seruaunt of all  
men, and was of all fashion, to saue some at  
the leest. he had knowlege, but he knewe f  
knowlege dyd swell, and charite dyd edyfy.



1. Corinth. viii. and. ix. He graunted that all  
thynges be lawfull vnto hym, but that all  
thynges be not profitable: that al thynges be  
lawfull, but all thynges do not edifye. And  
he dyd folowe those thynges which belöged  
vnto peace, and to edifyenge. We wyll  
folow thys Apostle, not geuyng oure lyber  
te to the occasion of the fleshe, but in ser-  
uynge one an other by charite. Galat. v.  
Here muste the ouerseers and ministers of  
the churche be monyshed, that they vnlade  
the congregacion, holden downe wyth so  
many ceremonies and lawes, that almoost  
the condicion and state of the Jewes were  
more tollerable, then the state of Christen  
men. Now is it not onely folyshenesse, but  
also wyckednesse, that Christen men shulde  
stypue amonge them selves for ceremonies  
(I can not tell what,) whose bage is charite,  
and not ceremonies. Ihon. xiii.

¶ Of mans tradicions.  
The newe learnynge.

Ther is a canon or a rule, the whiche  
maketh equall the constitucions of popes  
and bysshoppes wyth the gospell, and it  
affirmeth that the gospell can not be well

shewen excepte the statutes and ordina-  
ces of the fathers be kepte, as Leo the. iiii.  
sayeth in the .xx. distinction in the chapter.  
De libellis. Al thynges that be necessary to  
be knowen to oure saluation, be not expres-  
sed in the canonicall scripture, but the holy  
gost afterwarde & the scripture was wyrt-  
ten, & shew many wholsome thynges vnto  
oure forefathers. Johan. xvi. I haue many  
thynges to saye vnto you, which ye can not  
beare at thys tyme. And those thynges that  
were in practyse than, are not now all writ-  
ten, but euē geuen from one to another as  
by hande, and are come euen to oure tyme,  
as Damascen in a sermon of the dead wyrt-  
teth, that the memozy of saythfull deadmen  
came vnto vs from the Apostles tymes.

Moreouer Paule taught the people, that he  
purchassed vnto Christe, whan he was with  
them many thynges the whiche were neuer  
wyrtten. Also he that heareth not & churche  
let hym be counted as an heythen & a publi-  
cane: therfore she may make lawes and con-  
stitutions necessary for mans saluatiō. Also  
that is necessary to saluacion, whose trans-  
gressyon is deadly synne, but the ordinaun-  
ces of the church be such, the fyrst is proued  
by Abbas in the proemy or preface of the

decretales. And in the fyrst chapter of con-  
stitutions, he allegeth Calderine, Johā An-  
drea and Thomas de Aquino, And for thys  
purpose maketh the text in þ chapter. Quo-  
iure þ.viii.distinctiō. where as it is wrytten  
þ the breake of the tradicions of the church  
synneth deadly, because that also þ positue  
law byndeth in matters of conscience, ergo  
they bynd. Here vpo Johan Mayre w great  
pryde & dysdayne sayeth in the.iiii.distinctiō  
the.iii.q. To thynke that he that breaketh þ  
commaundementes of the church synneth  
not deadly, is an erreure.

### ¶ The olde learnynge.

Mathew the.xvii. Chapter the heauēly  
father maketh his onely begotten sonne doc-  
tor and teacher of þ church, sayenge: heare  
hym. And he put hys wordes in his mouthe.  
Deuteronomy.xviii.he sayeth: And I wyl  
be a reuenger and a punyssher of thē which  
refuse the learnynge of thys doctoure. He  
which sayeth Johan.vii. My doctryne is not  
myne, but his, which sent me, that doctor is  
the euerlastynge wysdome of the father, the  
way, the lyght, the truthe, whom we beleue  
stedfastly that he bothe wolde and dyd geue

And this church, not botched, clowted, or vn-  
perfecte and vnstable learnynge, but soude,  
perfecte, and vnchaungeable, to the whiche  
nedeth nothyng be put to, as an addition:  
for those thynges that are necessary for to  
be knowen for mans saluation, be contay-  
ned plenteously in the canonical scripture.  
Sometymes the Apostles spake and trea-  
ted vpon the kyngdome of God, more plen-  
teously in speakynge, than it is wyrtten in  
bookes, yet for all that, as for the sūme of the  
sentence and doctrine, they preached none  
other thyng, than the gospel, which we haue  
wyrtten: so that those thynges whiche per-  
teyne vnto a chrissten mans lyfe, muste be  
learned of no where els, but of þe byble, that  
is of the new testament and of the olde. For  
all scriptur, geue by the inspiration of God  
(sayth the Apostle. ii. tim. iii.) is profitable to  
teachynge, to improue, to informe, & to in-  
struc in righteousnesse, that the man of God  
maie be perfecte and prepared to all good  
wozkes. Then why do we thrust in þe chur-  
ches handes þe lawes of men, as necessary to  
Christes religion: I do not speake here of þe  
ciuill lawe, I know that þe lawes of secular  
power are to be kepte for þe conscience sake:  
for they haue theyr strength of Gods lawe:

Rom. xiii. I speake of p<sup>r</sup>etters of maner  
the which they wolde bynde mens conscien  
ces. Farthermoze the Apostle in the. ii. Tim  
iii. chap. prayseth p<sup>r</sup> holy scripture w<sup>ch</sup> a great  
verdit & prayse, sayenge: The holy scripture  
may make p<sup>r</sup> wyse vnto health thowsof sayth  
which is in Christ Jesu. Who dar set thys  
tytle befoze his constitutions, p<sup>r</sup> they maye  
make you learned to saluaciō & thys honour  
is onely deu vnto the holy scriptur of God.  
Farther moze, yf ther were ony thynges  
shewed oure fathers. A. yere ago by the  
holy goost, the whiche were not known (in  
tyme of the flouryng of the churche, that  
newly dyd spryng vnto the Apostles and to  
the church, they be ether necessary to salua  
cion, or not necessary. Yf they be not neces  
sary, but ordened for p<sup>r</sup> tyme, why is a mans  
conscience bounde wyth them? Yf they be  
necessary, ether ther is another waye to sal  
uacion now, than was in the primitiue  
churche, or els they were all damned that  
departed befoze that reuelation: for they  
knewe not the thyng that was neces  
sary to theyr saluacion. The whyche  
thynges, seynge that they be p<sup>r</sup> moost wayne  
that can be and foolyshe, and that the same  
maner of iustifenge and saluation is now,

What was than, and was than, that is now:  
why make we those thynges necessary, that  
be not necessary? And why set we so lytell  
by the lyberte of the gospel that we had as  
leue our dreames, as the moost holy gospel:  
we do not reiect and refuse the constitucions  
and ordinaunces of bysshoppes, which were  
not the conscience, but pertayne and be pro-  
fyttable for the comune peace and tranquil-  
lyte of mens conuersacion: onely we desyre  
to reiecte those lawes in the which ether they  
commaunde or forbidde vnder payn of deadly  
synne, without the lawe of God. Onely god  
ought to raygne in the conscience, in whose  
hande pecul्यarly be mens soules. The A-  
postle calleth hym the aduersary of God,  
whiche goeth aboute to syt in the temple of  
God, and boaste hym self as God. ii. Tes-  
salo. ii. And. ii. Cor. iii. We be the ministers  
of the new testament, ministers of the sprit  
and not of the letter. What auayle mans  
constitutions to iustificaciō: Yf ye say, that  
they prepare to obey God the easer, I an-  
swere: Ther is nothyng that can prepare  
the mynde to kepe y lawe of God or fashon  
it, but onely the grace of God. The Apostle  
Galat. i. pronounceth acursed, not onely man  
but also an angell of heauen, y durst preache

an other Gospell then Paul preached. Yf  
be the power of God to saluacion, of al that  
beleue, why do we myngle and ioyne oure  
chaffe with so great a power: And in þ fyrst  
to the Corinthyans the .iii. Chapter: Other  
fundacyon can no man laye, then þ whiche  
is layed, which is Iesus Christ. Yf no man  
oughte to put ony thyng to Moses lawe  
Deute. xii. why shulde we adde and put vnto  
the gospell ony thyng: seynge euen La-  
meracensis a scooleman, calleth it þ moost  
perfecte lawe and ryghtest, and the straggly-  
test in preceptes. Why do we not leaue our  
lawes, and folowe the busynesse that Christ  
appoynted, Math. the last: Teach al people  
to kepe all thynges what so euer I haue co-  
maunded you: We be mynisters and ser-  
uauntes of Christe, and disposers of the se-  
cretes of God. Now is it requyred of the ste-  
wardes or disposers that they be founde fayth-  
full. These priuities and mysteries be the  
artycles of oure fayth of the Gospell, the  
wysedome of the crosse, the knowlege of  
grace gotten by Christe: Let vs preache  
these thynges for the health of the people  
of God, and let vs not abuse our power the  
whiche the Lorde gaue vs to edifye with, and  
not to destroye. ii. Corint. the. xiii. Chapter.

The Canon or rule that maketh the ordy-  
nauces of fathers equale with the gospel,  
is openly vngodly and wycked: the whiche  
euē oure aduersaries can not receaue, yf  
they knewe the canon of the scripture. To  
be shorte, sayth wherewyth a ryghteous mā  
lyueth is conceaued, taken, and drawen out  
of the canonicall scripture, and not of the  
decrees of the fathers, as saynt Austyne wit-  
nesseth, in the .ix. boke of the cytie of God  
the .xviii. Chapter. Then wherfore shulde  
I receaue it as an artycle of my sayth, that  
which the scripture inspyred of God hath  
not: I am commaunded to proue and trye  
spzetes whether they be of God or no: the  
which lyberte of iudgynge all doctrines by  
the scriptures, no man wyll take from vs.  
The wordes of saynt Jhō in the .xvi. Chap-  
ter stablysh nothyng mans traditions: for  
God dyd fulfyl his promesse at Wytsonday  
when he sent the holy goost, and led his dis-  
cyples in to all truth, the which befoze that  
tyme they coulde not beare. Who wyll de-  
nye that the memozy and remembraunce of  
those that be departed dyd come from the  
Apostles vnto vs, seynge that saynt Paule  
the fyrste to the Thessalonians the fourthe  
chapter commaunded the Thessalonians,



that one shulde comforte another, with the  
worde of the resurreccyon of the dead in  
Christe: But now that we maye answeere  
to theyr rethorickall argumēt, where in they  
reason, that by the breakynge of the ordy-  
nauunce of the church, a man synneth dead-  
ly, we answeere: that the knowlege of synne  
is by the lawe. Rom. iiii. The Apostle spea-  
keth of Gods lawe, and not of mans. Al-  
wayes vnderstande I of mans lawe that is  
clere or whole mans lawe, the which assaye-  
th to bynde mans cōscience: and I moued  
by the scripture, thynke that a mans consci-  
ence nother ought, nor can be boude w māns  
constitucyon: for we are indued with lyber-  
te which we wyll vse, the which lyberte is ꝑ  
lyberte of the cōscience. i. Corin. iii. Al thyn-  
ges be yours, whether it be Paul, ether A-  
pollo, ether Cephas wherby we vnderstand  
that nother Paul, nor Cephas hath autho-  
rite to bynde mens conscience, where God  
doth not bynde. The .i. to ꝑ Corinthiās. xii  
We ye not made seruauntes of men Collos-  
senses the seconde Chapter. You beynge  
dead wyth Christe, why be ye holden styll  
wyth decrees: And for the moost part suche  
constitucyons be contrarpe to the worde  
and dede of the Apostles. But as Gerson

beareth wptnesse in the seconde lectyon of  
the spirituall lyfe the.vii.cozollary: It is not  
in the popes power, nother in the counceils  
power, noz in the churches power to chaunge  
the learnynge geuen and taught of þe euan-  
gelistes and of Paule: Mayster Gasper  
Satzger dyd se this in the defension of the  
constitucyons of the church, the whiche o-  
penly and playnly graunteth: that the lear-  
nyng that is without the scripture, though  
it be good, yet byndeth not by Gods lawe.  
And it is no maruayl, for only Christ ought  
to raygne in mans cōscience by his worde,  
which onely may saue and condempne.

Matt.the.x.Chapter. Feare not thē which  
can kyll the body and not the soule, but fear  
hym which can cast both bodye and soule in  
euerlastynge fyre. Truly yf they can make  
a constitucion and commaunde it vnder  
payne of deadly synne, they maye kyll the  
soule, but the trueth of the Gospel is other-  
wyse. The sentence of Ezechiell is pro-  
nounced agaynst them in the.xiii.Chapter.  
Wo be to them that make bolsters vnder  
the head of euery age, to catch soules & they  
myght kyl soules whiche dye not. How doth  
the scoolmens learnynge of the power of byn-  
dyng of mens cōstitutions agre w it selfe:

seyng Thomas graunteth playnly, that þe  
cōmaundementes of the positieue law bynd  
moze with the intent of the lawe maker, thē  
with the wordes of it: so that he is moze to  
be rekened a breaker of the commaunde-  
ment that doth agaynst the intent of þe law-  
maker, then he that swarueþ from the let-  
ter of the ordynauce of the lawe. But the in-  
tent of the maker of the positieue law is not,  
that his precept shulde be alwayes kepte, be-  
cause that many impedimētes may chaūce,  
in the which it is not expedient to kepe the  
lawe, yee somtyme the keepynge of the pre-  
cept were damnable. Wherfor in euery pre-  
cept of the positieue lawe, the excepcyon of a  
reasonable cause is admytted. Now put the  
case that ther is a lawe that a man shal not  
eate flesh on the frydaye, & that a prest shall  
not haue a wyfe. Here the intent of the law  
maker is to bryng to goodnesse. But it chaū-  
ceth yf we kepe those lawes, that ether the  
lyberte of a chrystē mā be in leopardy, or we  
offende against Gods lawe. In this case the  
positieue lawe byndeth not, for the intent of  
the lawmaker is not to kyll ony man, or to  
geue ony occasyon to breake Gods lawe.

But seyng that it can not be satisfysed and  
fulfyllid, doubtlesse it remitteth and lowseth

those thynges that it dyd decre. And yf thes  
chaunce any reasonable cause of breakynge  
such a tradicyon, it wyl pronounce þ trans-  
gressour assoyled and cleare and not rashe:  
but what more reasonable cause is ther, the  
auoydynge of deadly synne, oz the leopatdy  
of conscience: Paul was content so to cha-  
stice his flesh, that he wolde neuer eate flesh  
rather then to offende his bzother.

¶ Of Councels and lawes made by a greate  
multytude of byshops gathered together.

¶ The new learnynge.

Yf the authorite of Councels be despyssed,  
al thynges in the church shalbe doutful and  
vncertayne, for the heresydes that were once  
condemned in þ councels shall come agayne.  
Therfore it is not lawfull vnto a priuate  
mā to affirme oz teach any thyng agaynst  
the counsels. For the counsell is gathered  
together in the name of Christ, it is ruled  
of the holy goost, and therfore it erreth not,  
so that the constitucyons of the counsels be  
the constitucyons of the catholyke church,  
whom the councell doth represent. But those  
thynges that þ church ordeneth, are as well  
to be obserued and kept, as the Canonically  
scripture. Nothyr is it nede full that the cou

cell adde oꝛ put testimonies of his determinacions, seynge that þe Apostles and the elders dyd not stablysh the fyrst cōcell holden at Jerusalem with scriptures. Actu. xv.

### ¶ The olde learnynge.

Thon in the . iiii . Chapter of his fyrst epistell byddeth proue spretes whether they be of God oꝛ no, therfoze it is lawfull foꝛ Christen men to iudge the sprete of cōcels foꝛ they saye that the holy goost is authoꝛ of the cōcell. What rule shall we haue I pray you to proue and trye spretes besyde the worde of God: This, seynge that it is sure, true, seuen tymes purged, and a candel in a darke place, shalbe a touch stone to proue & to trye all learnynge of men by . Yf the holy goost doth rule the counceles, and the same sprete of truth taught the Apostles e- uery truth, and yf the Apostles dyd preache that and gaue it vnto vs, it foloweth that þe constitucyons and the counceles must agre with the learnynge of Christ and the Apostles, that is, wyth the holy scripture: foꝛ the sprete of God differeth not from hymselfe, he is symple & his learnynge is symple. But seynge it is openly knowen that the cōcels

G. iiii.

have decrees contrary to holy scripture, &  
also to the holy goost. Who wyl forbide vs  
to doute vpon suche constitucyons of coun-  
cels: The Apostles learnynge wyl that a  
byshop shulde be the husbunde of one wyfe.  
Ther is a counsell that forbiddeth byshop-  
pes the vse of holy matrimony: what autho-  
rite is here? The doctrine of Paule is  
the Gospel and the lawe of God, the which  
oughte not to be chaunged, seynge that it  
doth threaten death and cursynge euen to  
the angelicall spretes, yf they durst bypne  
ony other Gospel. But now yf they orden  
and determyne those thynges which be con-  
trary to the scripture, who wyl denye but  
they maye erre: I haue not sayd this to des-  
pyse the counsels that be counsels in dede,  
but we set God aboue the counsell. ffor we  
graunt accordynge to the promyse of our sa-  
ueour, that Christ is present in the congre-  
gacyon that is gathered in the name of  
Christe, but we graunte noman power and  
authorite to decre & orden ony thyng in y  
church of God agaynst the scriptures. We  
receaue no man that commeth in his owne  
name. Ihon the .v. chapter and that speaketh  
not of y father, but of his own selfe. Besyde  
this, the scripture geueth no greater power

to a generall councel, than to. ii. oꝝ. iiii. gathered in þ name of the Lord: the which congregation hath authorite to excoꝛmunicate hym that rebelleth and is stubburne and an open synner, but it hath no authorite to make preceptes and to thruste the in to mens consciences that be free. Furthermore þ scriptur hath prophcyed, that false doctozes shulde come in the latter dayes, in the name of Christ, þ which shall deceaue many men, sayng: I am Christ. The which moost earnest warnyng of oure sauour not without a cause maketh vs more ware & circumspecte, that we shulde not beleue eury spete. In dede these be goodly & glorious names: The church, The councell to be gathered in the name of Christ: but Christe and the Apostles haue warned vs, that those thynges alone shulde not moue vs the which dyd describe these latter dayes, with so horryble colours, þ it is wonder me can not perceaue these thynges. Ciprian in a certayne councel, where as were lxxxvi. bysshoppes syttyng, taught wronge of the baptyng of heretikes, and for the moost part all the bysshoppes of Aphyrica, Numidia and Mauritanian erred with hym. Yf it be so that the councels erre about the sacramentes of the churche, who can safely

without properdy from hence forth beleue  
the counceils, makynge lawes without scrip-  
ture: Moreover, the same thynges maye  
chaunce (we do not doute) to great and ge-  
neral counceils, that haue chaūched vnto the  
particular and prouinciall counceils. And  
surely I thynke and hold that then all thyng-  
es shalbe moze doutfull & vncertayne, whā  
the authorite of the worde doth faile: the  
which ought to be sounde and vndefled.

ffor the church gaue not authorite to the  
worde, but the worde gaue authorite to the  
church. And whan þ congregation beleueth  
the gospell, it is safe, and the heresyes which  
in tymes paste were bannyshe awaye and  
quenched, they were quenched with þ swe-  
arde of the sprete which is the word of God.  
Truely heresye is plucked vp by the roote  
none other waye, than with þ word of God  
& wholsome learnynge. Therfore þ Apostle  
wyl that a bisskop shuld be fenced and har-  
nessed with wholsom learnynge, that he may  
ouercommie them that resiste and fyght a-  
gaynst hym. But the case that the counceill  
dyd orden any thyng without scripture, by  
& by wyl Gerson, and learned and honest  
men with hym saye: We muste beleue moze  
the sayenge of one man fensed wth the au-



Hoꝛite of canonicall scripture, than to þe de-  
claracion of the pope oꝝ the generall cōcil.  
I passe ouer here the manýfeste sayenge of  
Innocētius in. chap. Cum venerab. De ex-  
cep. that is to wyte: That no pꝛofe is to be  
admitted agaynste þe scripture, but al thyng  
shuld be holden without dout. Here vpon it  
soloweth, that it is not lawfull foꝝ the coun-  
cell to charge the congregacion wyth ony  
thyng wythout the consent of the scriptur.  
And the councell of Jerusalem decreed no-  
thyng wythout scripture, boastyng and a-  
uauncyng the holy goost only. ffoꝝ besyde þe  
woꝝd of Amos the. ix. Chap. all other thyng-  
es had strength of the scripture, & not only  
of the wyll of many. ffoꝝ the Apostles and  
senioꝝs cōmaunded that the people shuld ab-  
steyne from those thynges, that were offred  
vp to ydols, from bloud, from strangled, and  
from foꝝnicacion. The chese and the sum  
of the matter was: That a man shuld be iu-  
stified not by the woꝝkes of the lawe, but by  
grace, the whiche ryghteousnesse of fayth,  
longe tyme ago was approued wyth the  
wytnesse of the lawe and the prophetes.  
Romano. iii. ffarthermoze, yf the Apostles  
dyd sufficiently teache by the authoꝛyte of  
the holy goost, that maner of iustifenge an

unrighteous man, why dyd they that came  
after deuyse & ymagen other wayes of iusti-  
fyng: for those thynges þe they called ne-  
cessary, were not necessary for ryghteous-  
nesse, but for charite. for þe occasyōs of fal-  
lyng of the weaklynges were to be anoyded.  
To be shorte, it that þe Apostles determyned  
they myght vphold & proue by scripture. As  
cōcernyng it that was offred vnto ydoles,  
it is playne ynough: for they had it in Deu-  
teronomy that the brother shuld not be hurt  
or despysed. Our brother is despysed, yf we  
geue hym an occasion of fallyng. They dyd  
know that it was lawfull to eate all meates  
that were to be solde in the shambles, & that  
to the cleane all thynges are cleane, that all  
thynges are lawfull, but all thynges are not  
expedient or necessary, & that ther was no-  
thyng of it self commune or vncleane, but  
they wold not that theyr brother shuld be of-  
fended, for whom Christ dyed. farthermoze  
Exod. xxxiii. it is clearly commaunded the  
Jewes that they shuld not eate of þe thynges  
that are offered vp, the which obseruacion &  
keepyng (seyng that the lawe stakke so styf-  
ly as yet in þe Jewes hartes) wout offending  
coude not hastyly be taken awaye and be  
contemned. Genesis. ix. the eatyng of

bloude is forbydden, the same also is forbydden: Leuitici. vii. xvi. and. xix. The Lorde commaunded to abstayne from strangled. Exodi. xxi. and Leuiti. xxi. Whoredom fornication are forbydden Deutero. v. and. xxi. The counsell had at Ierusalem might haue ben strenghtened and stabilyshed with these places of scripture, the which made y<sup>e</sup> Jewes y<sup>e</sup> they coulde not yet enioye the lyberte of Christ wyth an whole and a sounde conscience. Wherfore the lawe of charite comaunded, that the offendynge of oure bretheren shuld be auoyded. Let our counsels defende theyr constitucions wyth scriptures, or let them commaunde those thynges that be grounde vpon the scripture: let them haue a respecte to the auoydng of offences. Let them lay nothyng on mens neckes, but those that are necessary, after the same way that they were necessary which were ordeined of the Apostles at that season, and no man shall withstande them. Therefore bretheren I beseke yow for the mercye of God (for here we do not intreat of landemarckes, or of frayle thynges, but of soule health) take hede and loke vpon the thyng that is in all poyntes greatest of all other, set all affections and troublynge of your myndes

spoke, & wepe þ matter truly and sincerely.  
Let no man seke those thynges that be hys,  
but those that be Iesus Christes. Let no mā  
rate, snatche, & speake agaynste hys brother.  
I haue a conscience also, I thynke woꝛshyp-  
fully by the fathers and þ counceils. I do not  
despise þ pꝛophetes oz the interpretatiōs of  
scripture, but befoꝛe al other thynges I loue  
and regarde holy scripture as þ only trea-  
sure of the congregaciō. The scripture is of  
greater authozite (sayeth saynte Augustyn)  
than all þ capacite of mans wytte. Yf it had  
ben sufficient vnto vs, to haue holy mē, ex-  
cellynge both in witte & in learnynge to rule  
þ churche oz congregacion: what nede it to  
ozden the canon of scripture? Yf they only  
make decrees of outwarde thynges, in the  
whiche we haue lyberte, why do some charge  
mens cōsciēces with these thynges, and so  
lade thē that they cōmaund & beate in as di-  
lygently, yee a great deale moze diligently  
māns lawes, then þ moost holy lawe of God?  
¶ As foꝛ me self wyttyngly & with my wyll  
I deceaue no mā, noꝛ I wyl affyꝛme oz hold  
nothyng, whiche is disagreynge to the word  
of God, and the catholike congregacion. So  
earnestly moue I to the worde of God, that  
yet I wold not þ occasion of fallynge shuld be

geuen, the which specially doth pertaine to  
thys tyme is) of the tradycions of men. And  
I do not study for al that, I þ myght utterly  
destroy ceremonyes, and the statutes of the  
fathers: but I do geue warnyng as it was  
my deuty, that ther is great difference be-  
twene the keepyng of ceremonyes and mans  
tradicions, and þ ryghteousnesse of God: &  
that ther is a certayne righteousness which  
muste be earnestly loked vpon, that we may  
know after what fashyon mens consciences  
shulde be stablyshed & made stronge agaynst  
the gates of hell: and in what thynges trew  
penaunce and amendyng of our lyuyng doth  
stād. In the meane season for the keepyng of  
prace and charite I moue & exhorte to kepe  
the ceremonyes and tradicions of the church  
and the fathers, where as they hynder not  
the study of true holynes, oz haue no blame  
oz faute. Onely I moued that we shuld not  
thynke, that all the strength of holynesse  
dyd stande in despisyng oz keepyng of cere-  
monyes. Yf ony man wpll confute it  
that we haue wyrtten, wythout the byt-  
ternesse of enuy: let hym handle the matter  
as it were w his brother, & not with hys ene-  
mye, for we be redy to cōfute without stub-  
borneesse, & to be confuted wout ony anger

of stomack at al. Yf that I be thought to eny  
man, moze hasty and styred than the mi-  
stery and seruyce of the word can beare, let  
hym not be angry wyth me, but wyth them  
which ouercōme me with theyr dyuelyshe &  
vngodly ouerseying and wyntyng at abuses  
and errours. They graūt playnly that ther  
be maruaylous greate abuses in þ church:  
but they amende them not, wher as they be  
so oft warned of them, both in season & out  
of season: the which they know well ynough  
to be the sede of discord, pestelence & destruc-  
tion of true holynes. But let vs leaue alone  
thys kynd of men, which be not feruent in þ  
spzet, and wolde to God that they sayde not  
with the vnwysseman, in theyr hart: Ther  
is no God. Psal. xiii.

Welbeloued brother I haue drauen out  
this geare after a rude fashio not gatheryng  
together all thynges which myght haue ben  
spokē (as it doth appere) for thys matter, but  
out of a great heape I toke a few thynges  
here and there, but I wyll treate vpon these  
matters in oure commune places

moze at large. The grace of

Chyist be with the.

Amen.

¶ The ende of the old learynge and new.

**T**hat thou mayest the better vnderstande (good reader) the articles of fre wyll, ffayth, Good woꝝkes, and of Merites, whiche in this present boke be treated vpon, I shall here bꝛefly shewe what God doth and hath done foꝝ vs, and what we agayne oughte to do foꝝ his sake, as they that be thankfull of þe benefytes receaued of hym. And fꝛst wyll I declare the maner of iustifycacyon, remisyon of synnes, and saluaciō, which in scripture are al one thyng, of whō it doth come and to how many thynges it is applyed.

fꝛst it is applyed vnto God, foꝝ Paul sayeth Rom. viii. It is God that iustifyeth oꝝ maketh ryghteous. &c. And Ro. iii. That he onely myght be ryghteous and the ryghteous maker of hym, whiche is of the ffayth on Iesus.

Secundarely it is referred vnto Christ Actu. iiii. sayeth Peter: Ther is none other name geuen vnto men vnder heauen, in the whiche we shulde be saued. Rom. iii. sayeth Paul: Without deservynge are they made ryghteous oꝝ iustified, euen by his grace, thozow the redempcyon þe is done by Christ Iesu, whom God hath set foꝝth foꝝ a mercy seate thozow ffayth in his bloude, to shewe þe

Thyrdly it is applyed vnto mercy. Tit. 14. Not of workes oz dedes of ryghteousnes which we wzought, but after his mercy he sauēd vs. Roma. viii. Therfore whan God wolde shewe wzath, and to make his power knowen, he bzought forth with great pacyence the vessels of wzath, which are ozderyned to damnacyon, that he myght declare þe ryches of his glozy on the vessels of mercy, which he hath pzepared vnto glozy, whome he hath called. &c. Item. i. Pet. i. Blessed be God & the father of our Lord Iesus Chyist, which accorดยnge to his greate mercy hath begotten vs agayne to a lyuely hope.

ffourthly it is attributed vnto his elec- cyon. Ephe. i. Accorดยnge as he hath chosen vs by hym, oz euer þe fundacyon of þe worlde was layed, that we shulde be holy and with out blame before him in loue. Joh. xv. I haue chosen you, and ozderyned you, that ye go and bzyngē forth frute. ii. Timo. i. God hath sauēd vs, and called vs with an holy callynge not accorดยnge to our dedes, but accorดยng to his owne purpose and grace.

ffyfthly it is attributed vnto grace. Ephe. ii. By grace are ye sauēd thozow fayth, and that not of youre selues. Gala. i. I mar



mayle that ye are so soone turned from hym  
that hath called you in the grace of Christ.  
Tit. ii. The grace of God that bryngeth sal  
uacyon vnto all men, hath appeared.

Syrtly it is assigned vnto the worde.

Joh. xv. Now are ye cleane because of the  
worde, which I haue spokē vnto you. Esa. lv.  
Lyke as the rayne and snow cometh downe  
from heauen and returneth not thither a  
gayne, but watereth þe earth, maketh it frut  
full and grene that it maye geue corne and  
bzeade vnto the sower: So the worde also þe  
commeth out of my mouth, shall not turne  
agayne voyde vnto me, but shal accomplysh  
my wyl, and prosper in the thyng wher vnto  
I shall sende it.

Seuenthly it is ascrybed vnto fayth, as  
Ro. iii. I speake of þe ryghteousnesse before  
God, whiche commeth by fayth on Iesus  
Christ. And Ro. iiii. vnto hym that beleueth  
on hym that iustifyeth the vngodly, is fayth  
counted for ryghteousnesse. Ro. v. Because þe  
we are iustified by fayth, we hane peace w  
God thorow our Lorde Iesus Christ.

Eyghtly it is attributed vnto good wor  
kes as Jac. i. Ye se the, how þe of dedes a mā  
is iustified & not of fayth. These places ar  
so manyfest (notwithstandyng þe comune o  
p. ii.

that sayth only iustifyeth, & I am sure  
it troubleth no smal nōbre of people: & perad-  
uenture it maye astony euen them, which  
counte them selues well learned. For it is a  
great thyng to bypnye & old & wply fore to  
a lease. Yee it is euen a new thyng vnto &  
proude Pharises to saye, that good workes  
are not meritorious to obtayne heauen by:  
for hether to haue they fūded & vnderprop-  
ped theyr church with nothyng so greatly,  
as with this opinion. What hath abused fa-  
styng moze thā therby to obtayne heauen:  
for fastyng after theyr own choysyng, they  
left & true fast, that God requyrez & cōmaū-  
deth. Esa. lviii. & zach. vii What caused moze  
abuse of & supper of & Lorde, then to vse it,  
that is the remembraunce of the benefyte &  
sacrifyce for our synnes, for a net & hooke to  
gather & catch mony with: sayeng that it is  
a worke meritorious, & a sacrifyce for rede-  
myng of synnes. Somtyme were none cho-  
sen prestes but such as were endued w̄ such  
gyftes as Paul requyrez in a byshop: now  
& the W. of Ro. kingdom requyrez many fa-  
nouters & adherētes, & that purgatory may  
be swept and kept clene, the which is no of-  
fice for such Lordes as byshops be, therfore  
for Ihon lacklatyne shall suffice for that of.

face wel ynough, and masse shalbe made a sacrifice to purge and clense pylgatory, purgatory shuld I haue sayd: Lord Lord opene our euen, & we maye se & blasphemye done to thy holy bloude. Now wyll I go to your consciences ye that boast so greatly of good & meritorious workes: I require you by & answer, that we all shall geue at & great daye: Wyldesteter that was prince of & Apostles (as ye saye) euer saymasse for the dead, ether hym selfe or by other: shew here vpon any authenticall cronicle or hys owne wyptynge. Yf ye can not, than graunt that it is an inuention of your owne, ergo a lye and a thyng that shall perypsh with your dayes. Yf Gods mercy shulde be bounde to sende soules to your purgatory, and at your massyng a gayne to release them, than were Christ no Jesus, and God no father, but a seruaunt of yours, and contrary to hys owne wordes & doctryne. Leauy therfore your new erronous doctryne, and wyth the olde teachers geue God humbly glory. What caused more the abuse of honouryng of sayntes: whyche dyenge in charite, are toynded with vs in charyte, and therfore as true membris of our body, ceasse not to praye with vs, so that worshyppe the pictures & ymages, we

Butter blasphemie God, which hath forbidde  
such maner of worshypinge, than worshyp  
them. But lest I be to tedious vnto the  
(good reader) therfore wyl I do my dily-  
gence to expresse the pyth of all thys matter  
in fewe wordes:

God the father thozow the loue that he  
had to hys sonne Christ Jesu, dyd caste hys  
mercy vnto vs, which were sonken into the  
depth of synne and pytied vs, & of hys mercy  
and pitie he chose vs that we shulde be holy  
and wythout spotte in hys syghte. And to  
them that he chose, he instilled the grace of  
hys spyte, and sent them the word of health  
which they receaued thozow beleuyng it: &  
than come they to the felynge of the good-  
nesse of God, and of very loue are ready to  
fulfyll what soeuer God commaundeth the:  
and loke how muche they beleue, euen so  
much they worke. And though it be true &  
we be iustified in Christ befoze the fundaci-  
ons of the worlde were layed, yet is & only  
known to God, and we haue no felynge of  
it vntyll fayth come. And euen as God com-  
meth downwarde, (for he thozow Christ had  
mercy on vs, and of mercy dyd chose vs be-  
foze we were, and than after we come into  
this worlde instilleth grace thozow his spyte

and than sendeth vs hys worde, whiche the  
sprete causeth vs to beleue, & worketh fayth  
in vs, from whence all good workes flowe  
euē so do we go vpward, and by my fayth do  
know surely ꝑ God hath sent me hys word &  
grace thozow his sprete to cause me beleue  
and therfore cōcluide ꝑ he hath chosen me, &  
hath mercy vnto me thozow Christ his only  
sonne, which is ꝑ image of the inuisible God  
fyrst begettē befoze al creatures. Now is my  
dewtye agayne whā I haue & perceauē thys  
goodnesse of God the father & hys son Iesus  
Christ to me warde ꝑ I stonde not styll & let  
hys grace be vacant & ydle in me: but (accoz-  
dyng to the sprete ꝑ he hath poured in me, &  
the grace ꝑ is geuē me, to vse hys gyftes ac-  
cordynge to hys wyll & cōmaūdemēt) to pro-  
cede frō vertue to vertue, as frō step to step,  
alway appzochyng our louyng fathers kyng-  
dom nearer & nearer, where he sitteth & ray-  
neth world wout ende. To ꝑ whiche bynge  
vs he, ꝑ wyll al mankynde to be saued. Amē.

**P**rinted in Sowthwarke, by  
me James Nicolson for  
Ihon Gough.

Linn Privilegio.



WIRTSCHAFTS

